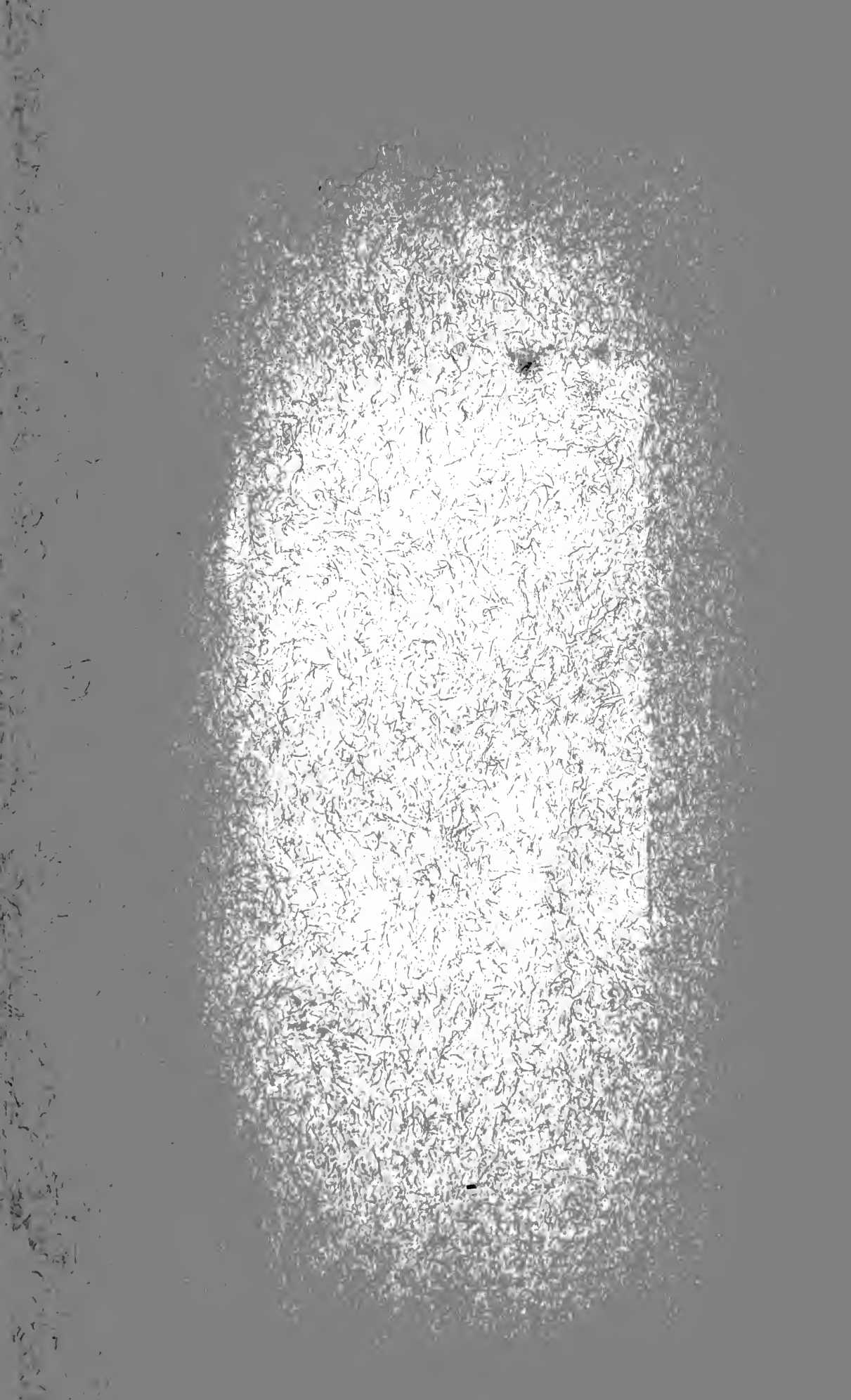


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Early English Text Society.

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WITH
Renderings into Modern English,
BY THE
REV. O. COCKAYNE, AND EDMUND BROCK.

EDITED BY THE
REV. OSWALD COCKAYNE, M.A.,

ST. JOHNS COLLEGE, CAMBRIDGE;
EDITOR OF LEECHDOMS STARCRAFT AND WORTCUNNING, ETC. ETC.

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The Publications for 1865 and 1866 are out of print, but a separate subscription has been opened for their immediate reprint. The Texts for 1864, and all but four for 1865, have been reprinted. Subscribers who desire the Texts of all or any of these years should send their names at once to the Hon. Secretary, as several hundred additional names are required before the Texts for 1866 can be sent to press.

The Publications for 1864 (one guinea) are:—

1. EARLY ENGLISH ALLITERATIVE POEMS, ab. 1300 A.D. ed. R. Morris. 16s.
2. ARTHUR, ab. 1440, ed. F. J. Furnivall. 4s.
3. LAUDER ON THE DEWTEE OF KYNGIS, &c., 1556, ed. F. Hall. 4s.
4. SIR GAWAYNE AND THE GREEN KNIGHT, ab. 1300, ed. R. Morris. 10s.

The Publications for 1865 (one guinea) are:—

5. HUME'S ORTHOGRAPHIE AND CONGRUITIE OF THE BRITAN TONGUE, ab. 1617, ed. H. B. Wheatley. 4s.
6. LANCELOT OF THE LAIK, ab. 1500, ed. Rev. W. W. Skeat. 3s.
7. GENESIS AND EXODUS, ab. 1250, ed. R. Morris.
8. MORTE ARTHURE, ab. 1440, E. Brock. 7s.
9. THYNNE ON CHAUCER'S WORKS, ab. 1598, ed. Dr. Kingsley.
10. MERLIN, ab. 1440, Part I., ed. H. B. Wheatley.
11. LYNDESAY'S MONARCHE, &c., 1552, Part I., ed. F. Hall.
12. WRIGHT'S CHASTE WIFE, ab. 1462, ed. F. J. Furnivall. 1s.

The Publications for 1866 are:—

13. SEINTE MARHERETE, 1200-1330, ed. Rev. O. Cockayne.
14. KYNG HORN, FLORIS AND BLANCHEFLOUR, &c., ed. Rev. J. R. Lumby.
15. POLITICAL, RELIGIOUS, AND LOVE POEMS, ed. F. J. Furnivall.
16. THE BOOK OF QUINTE ESSENCE, ab. 1460-70, ed. F. J. Furnivall.
17. PARALLEL EXTRACTS FROM 29 MSS. OF PIERS THE PLOWMAN, ed. Rev. W. W. Skeat.
18. HALI MEVDENHAD, ab. 1200, ed. Rev. O. Cockayne.
19. LYNDESAY'S MONARCHE, &c., Part II., ed. F. Hall.
20. HAMPOLE'S ENGLISH PROSE TREATISES, ed. Rev. G. G. Perry.
21. MERLIN, Part II., ed. H. B. Wheatley.
22. PARTENAY OR LUSIGNEN, ed. Rev. W. W. Skeat.
23. DAN MICHEL'S AYENBITE OF INWYT, 1340, ed. R. Morris.

The Publications for 1867 (one guinea, less Nos. 24, 25, 26, out of print) are:—

24. HYMNS TO THE VIRGIN AND CHRIST; THE PARLIAMENT OF DEVILS, &c., ab. 1430, ed. F. J. Furnivall. 3s.
25. THE STACIONS OF ROME, THE PILGRIMS' SEA-VOYAGE, WITH CLENE MAYDENHOD, ed. F. J. Furnivall. 1s.
26. RELIGIOUS PIECES IN PROSE AND VERSE, from R. Thornton's MS. (ab. 1440), ed. Rev. G. G. Perry. 2s.
27. LEVIN'S MANIPULUS VOCABULORUM, 1570, ed. H. B. Wheatley. 12s.
28. WILLIAM'S VISION OF PIERS THE PLOWMAN, 1362 A.D. Part I. The Earliest or Vernon Text; Text A. ed. Rev. W. W. Skeat. 6s.
29. EARLY ENGLISH HOMILIES (ab. 1220-30 A.D.) from unique MSS. in the Lambeth and other Libraries. Part I. Edited by R. Morris. 7s.
30. PIERCE THE PLOUGHMANS CEEDE, ed. Rev. W. W. Skeat. 2s.

The Publications for 1868 (one guinea) are:—

31. MYRO'S DUTIES OF A PARISH PRIEST, in Verse, ab. 1420 A.D., ed. E. Peacock. 4s.
32. THE BABBEES BOOK, URBANITATIS, THE BOKES OF NORTURE OF JOHN RUSSELL AND HUGH RHODES, THE BOKES OF KERJYNG, CURTAGE, AND DEMAANOUR, &c. with some French and Latin Poems on like subjects, ed. from Harleian and other MSS. by F. J. Furnivall. 15s.
33. THE KNIGHT DE LA TOUR LANDRY (from French of A.D. 1372), ab. 1410 A.D. A Father's Book for his Daughters, ed. from Harl. MS. 1764 and Caxton's version, by Thomas Wright. 8s.
34. EARLY ENGLISH HOMILIES (before 1300 A.D.) from unique MSS. in the Lambeth and other Libraries. Part II., ed. R. Morris, LL.D. 8s.
35. LYNDESAY'S WORKS, Part III.: The Historie and Testament of Squyer Meldrum, ed. F. Hall. 2s.

The Publications for 1869 (one guinea) are:—

36. MERLIN, Part III. Edited by H. B. Wheatley, Esq.; with an Essay on Arthurian Localities, by J. S. Stuart Glennie, Esq. 12s.
37. SIR DAVID LYNDESAY'S WORKS, Part IV., containing Ane Satyre of the Three Estaitis. Edited by F. Hall, Esq. 4s.
38. WILLIAM'S VISION OF PIERS THE PLOWMAN, Part II. Text B. Edited from the MSS. by the Rev. W. W. Skeat, M.A. 10s. 6d.
39. THE ALLITERATIVE ROMANCE OF THE DESTRUCTION OF TROY, translated from Guido de Colonna. Edited from the unique MS. in the Hunterian Museum, Glasgow, by D. Donaldson, Esq., and the Rev. G. A. Panton. Part I. 10s. 6d.

☞ *The Subscriptions for 1872 became due on Jan. 1, and should be paid forthwith (not to the Treasurer, but) to the Hon. Sec., GEORGE JOACHIM, Esq., St Andrew House, Change Alley, London, E.C., by Post-office Order on the Chief Office, or to the Society's account at the Union Bank, Argyll St, Regent St, London, W.*

☞ **No books will be sent to any Member until his Subscription for 1872, and his arrears, if any, are paid.**

Early English Text Society.

Eighth Report of the Committee, January, 1872.

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§ 1. THE Society's Texts last year took an extraordinary range, as well in language as in subjects of interest. Stretching, on the one hand, from the time of Alfred to that of James I, they reach, on the other, from the sufferings of Christ, from the Holy Grail, 'mystic, wonderful,' to sketches of Scotch manners in 1530, and of London follies in 1617. But over all this range the purpose of the Society was well carried out,—the desire to make plainer to Englishmen of to-day the life, the thought, and tongue of their forefathers, who in olden time called England 'home.'

The 'Joseph of Arimathie,' or History of the Holy Graal,

took men back to the Crusades of the twelfth century, and our own Lionheart, whose father's chaplain gave the world the vision of the Blood of God, to lift them out of the fierce passions of lawless life into the purity and holiness that alone could fit them for heaven. Still has the Vision power over us; never will it lose its fascination over the student of Middle-Age Romance. The ancient fragment of its History issued by the Society was first made known to Arthurian readers by its editor, Mr Skeat; and the three black-letter lives of Joseph of Arimathæa reprinted in the Appendix, with the quaint woodcut of the Glastonbury Thorn from Pynson's edition, and the general Introduction by Mr Skeat, added much to the interest of the book.

'King Alfred's West-Saxon Version of Gregory's *Pastoral Care*' chiefly claimed attention on account of its language. It gave opportunity for the study of the 9th-century forms, in contrast with those of the later stages of the language represented in most of our printed Anglo-Saxon books. But it was impossible for a reader to follow, page after page, the precepts of the old saint, without strong sympathy with his purpose, and without feeling what help his wise counsels must have given to those who in Alfred's time shepherded the flocks of God in our land. The teacher evidently taught from the experience of his own heart, warning his hearers against the temptations he had himself felt.

In 'The Legends of the Holy Rood, Symbols of the Passion, and Cross-Poems,' was contained a rare store of curious stories about the finding and making of Christ's Cross, the history of the tree from which it was cut, the nails that were driven into it, and everything else belonging to it,—details in which the mediæval mind ran riot. But the volume also included some very pathetic poems on the subject which most took hold of the religious feeling of the Middle Ages, the Mother by the Cross of her Son. Divine or non-divine, here all were one; and all hearts beat as they heard the sad lament—

Feet, and fayre hondes,
That nou ben croised! I custe hem ofte;
I lullèd hem; I leid hem softe.
Cros! thou holdest hem hize on lofte,
Bounden in bledyng bondes!

Mother and child; life and death; the fate of the world: no wonder that such topics toucht the hearts of men.

The seven 'Minor Poems of Lindesay' brought again under view the social condition of Scotland in the middle of the 16th century, which had been dealt with by the former Parts of the poet's works, and by Lauder. The evils of Roman Catholicism,

the abuse of the Confessional, the misdeeds of courtiers, the absurdities of doctors, of women's long tails and veils, were all exposed in the strong, straight-hitting words of the forwarder of the Reformation in Scotland. Prof. Nichol's rapid sketch of Scotch Poetry, prefixed to these Poems, served, on the one hand, to bring under the notice of Southrons many names and works of worth not familiar to them before; and, on the other, to set Lyndesay, Lyon King, in his right place among his peers.

Of 'The Times' Whistle and other Poems, by R. C. gent, A.D. 1616,' some account was given in our last Report, p. 6; and a justification was there put forward of our Society's undertaking so late a work. Now that the book has appeared, its contents have proved the wisdom of its production. Its sketches of London and English life in Shakspeare's time, the light it has thrown on many of the dark places of its day, have rendered the book acceptable to a larger circle of readers than the Society includes, and have shown that it would have been an act of culpable folly for the Committee to have left the MS. longer unprinted, especially when there was no other Society than our own to put it in type.

Assuredly the Texts of our Original Series in 1871 have nothing to fear when compared for range, variety, and interest, with those of any former year. Of course they were limited in number by the perpetual want of money that the Society suffers; but still, for their guinea, subscribers got over a thousand pages of sound matter,—less than a farthing a page.

§ 2. The income of the Extra Series is unluckily so much less than that of the Original Series, that in the former only three Texts could be issued in 1871. Yet the first two of these were of singular value to the student of Tudor England, from the light they threw on the social evils of Henry VIII's and his son's times, and the need they showed for a political as well as a religious Reformation. Across the gulf of three hundred years came voices to us that our own days echo; cries of the sacrifice of men to money, of the poor to landlords' and masters' greed; calls for a wider, a better education; demands for the removal of hindrances to men's well-being; reminders to us of what since then had been won from prejudice and ignorance; reminders, too, of how much remains to win.

Are such works 'dry-as-dust'? Nay, rather, living things, wet with the tears, quivering with the emotion, of those who yet plead and struggle for the Right.

Starkey's treatise, printed for the first time from the manuscript by the Society, is an authority of the first order, which

no historian or student of Henry's reign can neglect; and the volume of *Supplications* is not far short of it in importance.

The third Text of the Extra Series was Part III of Mr Ellis's great work on 'Early English Pronunciation,' a work of which English scholarship may be proud.¹ Of the three Parts, this third proved the most interesting, for it contained Mr Ellis's views of the pronunciation of Chaucer and Shakspeare, of Gower, Wycliffe, Spenser, and Sidney, besides the treatises of William Salesbury, which were the foundation-stones of Mr Ellis's investigations. A critical text of Chaucer's Prologue to his *Canterbury Tales*, and a Pronouncing Vocabulary of the sixteenth Century, were also included in this Part, with much other important matter. Our Members will hear with pleasure that Mr Ellis has recovered his health, and that they may look for the completion of his most valuable work in 1874 or 1875.

§ 3. *Original-Series Texts for 1872.* Of these the first was ready last June, but had to be kept back from want of subscriptions to bring it into last year's issue. It is the volume *An Old-English Miscellany* edited by the Rev. Richard Morris, LL.D., mentioned in our two last Reports. The contents of the volume range from the 13th to the 15th century, and contain, besides the quaint *Bestiary* from the Arundel MS. 292, and the curious old Kentish Sermons from a French original that Mons. Paul Meyer pointed out, a very interesting collection of religious Poems, and two texts of the Proverbs of Alfred. The second Text is Part II of *King Alfred's West-Saxon Version of Gregory's Pastoral*,—edited by Mr Henry Sweet of Baliol,—of which the first Part has already been noticed on p. 2 of this Report. In his Introduction in Part II, Mr Sweet has—for the first time these 800 years—pointed out the special characteristics of the language of Alfred's time, and contrasted it with the later stages of Anglo-Saxon. The Latin text of the Pastoral, of which Mr Sweet had at first intended to print a critical edition as an Appendix to the Society's book, he has since been obliged to postpone indefinitely, from want of time; but the Latin is easily accessible else-

¹ 'Mr Ellis's great work on "Early English Pronunciation . . ." well exemplifies the benefit which societies like the Early English, the Philological, and the Chaucer, are able to confer. No publisher, we feel certain, would have undertaken its publication. The author must either have published it himself with the certain result of a heavy pecuniary loss, or the world must have suffered the still heavier loss of the work altogether. It is of course superfluous to praise Mr Ellis, and that thoroughness with which . . . he has worked out every detail, however minute. . . Our feeling in reading Mr Ellis's pages is, that he has done a work which will never require to be done again.'—*Westminster Review*, No. LXXX. Oct. 1871, p. 565.

where. The third Text will be the two short thirteenth-century versions (MSS. ab. 1230 A. D.) of the Life and Martyrdom of *Juliana*, that of the Bodleian MS. being edited by the Rev. T. O. Cockayne, and that of the Cotton MS. by Mr E. Brock, both with renderings into modern English. These three Texts will be issued early in February.

Three more Texts are in active preparation, and will, it is hoped, be ready in the spring: Part II of the alliterative *Gest Historiale of the Destruction of Troy*, edited from the unique MS. in the Hunterian Museum at Glasgow, by the Rev. G. A. Panton and Mr D. Donaldson; the fourth and concluding Part of the prose Romance of *Merlin*, edited by Henry B. Wheatley, Esq.; and three Texts of the *Lay Folks' Mass-Book*, edited by the Rev. T. F. Simmons, Canon of York.

The *Mass-Book* has been long in type, and proofs of it have been widely circulated in the hope of getting other versions, or the original of the poem, but in vain.

§ 4. *Extra-Series Texts for 1872.* First, the curious Epigrams and other tracts of Robert Crowley, printer and preacher on the social evils of England in 1550-1 A. D., which were described at length on pages 12-13 of our last Report. This volume was ready for issue in the summer of 1871, before its editor, Mr J. M. Cowper, left England for Lima, but it had—like the *Old-English Miscellany* for the Original Series—to be kept back for want of funds. Second: Chaucer's *Treatise on the Astrolabe*, A. D. 1391, of which Mr Skeat has examined sixteen MSS., and chosen the best two as the basis of his edition for the Society. The MSS. of this work are—specially at the end—in a much greater mess, as to sense, than the MSS. of any of Chaucer's other works, but Mr Skeat believes that by collation and correction, he has secured a satisfactory text of the great poet's school-book for 'Lowis' his 'lytel sonne.' The Chaucer Society will issue this edition to its Members too, and will share with ourselves the cost of producing it. Third: Mr J. A. H. Murray has promised to finish by April the famous *Complaynt of Scotland*, ab. 1548 A. D., described in our Fifth Report, Jan. 1869, p. 20, and which has been long in type. Its picture of the social condition of Scotland at its date, its account of the Tales, the sweet Songs, the Tunes and Dances of the peasantry, cannot fail to interest every reader, while its antagonism to England will amuse him. If, after paying for these three books, there are any funds left for a portion of Barbour's *Bruce*, it will be issued accordingly.

§ 5. So many questions have been asked as to the probable date of issue of books long announced by the Society, that—

though at the risk of possible disappointment in some cases—the Committee think it well to set down the order in which they believe the Texts of the next three years will appear in the Original Series:—

1873.

Old-English Homilies, Series II, ed. Rev. R. Morris, LL.D., from the unique MS. in Trinity Coll. Cambridge. (*Nearly all printed.*)

Palladius on Husbandrie, english (ab. 1420 A.D.), ed. Rev. Barton Lodge, M.A., from the unique MS. in Colchester Castle.

(*Nearly all printed.*)

Vision of Piers Plowman, Text C., ed. Rev. Walter W. Skeat, M.A.

The Gawaine Poems, ed. Rev. Richard Morris, LL.D.

Lyndesay's Works, Part VI, ed. Jas. A. H. Murray, Esq.

Sir Generides, a Romance, ab. 1430 A.D., ed. W. Aldis Wright, Esq., M.A., from the unique MS. in Trinity Coll. Cambridge.

1874.

Cursor Mundi, Part I, the Northern and Midland versions, from the MSS., on opposite pages, ed. Rev. R. Morris, LL.D. (*At press.*)

Notes on the Vision of Piers Plowman, by the Rev. W. W. Skeat, M.A.

The Charlemagne Romances, I, Sir Ferumbras, ed. Jn. Shelly, Esq., from the unique MS. in the Bodleian.

Cato's Morals, ed. Edmund Brock. (*At press.*)

The Rule of St Benet, five texts, ed. Rev. R. Morris, LL.D. (*At press.*)

1875.

Ælfric's Metrical Homilies, ed. Rev. Walter W. Skeat, M.A.

The Charlemagne Romances, Part II, ed. Jn. Shelly, Esq.

The Blickling Anglo-Saxon Homilies, ed. Rev. R. Morris, LL.D., from the late Marquis of Lothian's unique MS. (*At press.*)

Jon the Gardener, &c., An Early-English Herb-Book, ed. Rev. T. O. Cockayne.

But the order of these books will be liable to be shifted at any time by one editor having his work ready before another's, as notified in our Sixth Report for January, 1870, p. 2, § 3; or want of money may cause delay in the issue.

A second volume, though a small one, on *English Gilds*, will be produced in course of time, to include two fresh London-Gild statutes that have been found among the Rawlinson MSS. at Oxford, the Account book of the Sleaford Gild, and any other like documents that may turn up.¹ These will be pre-faced by a short Essay putting forward the opposite theory to Dr Brentano's, so ably maintained by Mr H. C. Coote in the London and Middlesex Archæological Society's Transactions, 1871,² namely, that the English Gilds were not self-originant,

¹ The Register of the Corpus Christi Gild at York is in the press for the Surtees Society.

² The Part contains the Ordinances of the following London Secular Gilds:

but were direct descendants of the old Roman *Collegia*, with which Mr Coote has shown that they have at least 15 essential points in common.¹

After the works above-named will come Dr Morris's third series of Old English Homilies, and the completion of the Anglo-Saxon ones; Audelay's Works; the *Catholicon Anglicum*, and other early Dictionaries; Barbour's Troy-Book and Lives of Saints; Gospel-Stories and poems from the Vernon MS.; the Southern-dialect Saints-Lives in Harl. MS. 2277; Adam Davie's Works, &c. When these, and other minor works mentioned in pages 24-6 of our Fifth Report, Jan. 1869, have been cleared off, we may hope to produce the great Cyclopædia of Middle-age learning, *Bartholomæus de Proprietatibus Rerum*, englisht by Trevisa in 1399, and then take up Oecleve, Lydgate, Peter Idle, Hugh Campden, &c. There is at least twenty or thirty years' work ahead of us, unless the talkt-of Anglo-Saxon Text Society, and a Lydgate Society, will clear out of our way all the earlier and later MSS. that we have to print.

§ 6. The order of the future texts of the Extra-Series is liable to doubt, on account of the inability of Mr Furnivall to obtain access to the Jersey copy of Caxton's edition—the only one that has the text complete—of Maleore's *Morte Darthur*. If an opportunity for collating the few pages needed can be got in 1872, the first Part of the *Morte Darthur* will be produced in 1873; but if not, then Part I of the re-edition of Lonelich's *Seynt Graal*, or 'History of the Holy Grail,' will be issued, together with either the *Myrroure of our Lady*, 1530,² or Henry Brinklow's *Complaynt of Roderyck Mors*, ab. 1536 A.D., and his *Lamentacion against the Citie of London*, 1542, all of which are noticed in our last Report, p. 14, 13. As soon as one

Glovers, A.D. 1354; Blacksmiths, A.D. 1454; Shearmen, A.D. 1452; Water-bearers; Guild of the Holy Blood of Wilsnak in Saxony, A.D. 1459 and 1490; Guild of St Katherine, A.D. 1495; Ordinances of Clerks' Wages, 1456, &c. On Merchant-Gilds (not Craft ones) see some remarks in Mr Jas. Thompson's "Essay on English Municipal History," Longmans, 1867.

¹ See M. Gaston Boissier's article on 'Les Associations Ouvrières et charitables dans l'Empire Romain' in the *Revue des Deux Mondes*, Dec. 1, 1871. The associations had their presidents (*magistri, quinquennales*), their treasurers (*quæstores*), their official list (*album*) of members, their entrance fees, and their monthly payments. The burial societies were especially important, and to these the earliest Christian associations belong. All had their common meetings (a quorum being necessary for any business), their dinners at regular times, their regulations as to expenses.—*Academy*, 15 Dec., 1871, p. 564, col. 2.

² Prof. Brewer cannot yet fix a date for the appearance of Starkey's Life and Letters.

Romance is finisht, another will take its place, and be accompanied by either Part IV of Mr Ellis's *Early English Pronunciation*, or the volume of *Early Interludes* (7th Report, January, 1871, p. 14), Harrison's *Description of England*, Stafford's *Examination of Certain Ordinary Complaints*, 1581, or another of the *Tudor-England Series*. The object will be to make the Extra-Series henceforth mainly one of Romances, but yet to keep up in it that set of illustrations of later social life which the *Book of Curteseye*, *Queen Elizabethes Achademy*, *Awdelay and Harman*, *Andrew Boorde*, *Starkey*, and the *Supplications* have so well exemplified.¹ With much Fancy a little Fact may be usefully mixt.

§ 7. *Reprints of 1865.* Of these, which should be eight in number, only four could be issued last year; and from the cause which affected both our other series, want of funds. When the series of Reprints was first announced, in the note to page 1 of our Third Report for January, 1867, the Committee gave clear notice that 'No subscriptions for any current year will be carried to this Reprinting-Fund,' but they undertook to supplement the subscriptions to the Reprints by the money derived from the sales of back Texts. This they have done; and, by means of back-sale monies (£62 16s.), have enabled the subscribers for the texts of 1864 and 1865 to have the four Texts of 1864, and the four Texts of 1865 as yet issued, which cost above £220, although the subscriptions are 70 guineas in arrear. Another Text for 1865, *Genesis and Exodus*, No. 7, is in the press, and is estimated to cost £100. If, then, all the subscriptions are paid up, and £30 be available from back sales, the utmost that the Committee can give for these sums will be the *Genesis*, unless they burden the current year's income with the payment for the other three texts of 1865,—*Thynne* (No. 9), *Merlin I* (No. 10), and *Lyndesay I* (No. 11), costing about £150,—or victimize Mr Childs for two of the Texts, and Mr Austin for the other. Still, as the back Texts go on selling, no doubt arrangements can be made for completing the 1865 Texts. But on looking to the sum, over £650, required for the Texts of 1866, and contrasting it with the sum (£127 1s.) that four years' trial of the Reprinting scheme has shown can be raised for 1866, the Committee are forced, though most reluctantly, to give-up the hope of ever being able to reprint these Texts. All that the Committee can do is this: If the promist 121 subscribers will pay their guineas in advance

¹ Mr Arber has already taken off our hands Roy's bitter *Rede me & be not wroth*, and he promises next autumn Stubbes's *Anatomie of Abuses*, which is indispensable to the student of Elizabethan England.

for the only two Texts of 1866 necessary for them to have¹, that is, *Lyndesay's Monarche*, Part II, and *Merlin*, Part II, the Committee will undertake to produce these two Texts in 1872, though the subscriptions will not be enough to pay for them, and the Committee will also arrange with their printers and publisher for the reprint of Part I of the *Merlin* and Part I of the *Monarche*, on the chance of clearing their cost by enabling complete sets of the books to be sold to the Trade.

Much as the subscribers to the Reprints may feel disappointed at not being able to complete their sets, they must attribute it partly to their own want of energy in getting more subscribers, and partly to the indifference—arising mainly from ignorance—of Englishmen generally to their old Literature. The Committee cannot take any blame on themselves in the matter: the Reprints were not undertaken for their convenience; on the contrary, the Reprints have been a very great nuisance to the Society's officers and editors, and have also deprived Members old and new of extra books, by absorbing back-sale money which would have otherwise gone to produce fresh Texts. But still the Committee have willingly done their best for the scheme, out of regard for the subscribers to it, and will be ready at any future time to take advantage of any chance that may offer, to reprint the rest of the 1866 Texts, even if it be necessary to sell the whole of the back-texts of 1864, -5, and -6 for the purpose.

§ 8. *Large-Paper copies of Romances and Poems.* Application having been made from Manchester for the terms on which Large-Paper copies of the secular poetical works in the Original Series could be supplied, the Committee find, that if 25 members will undertake to buy the large-papers at 1s. a sheet of 16 pages, they can have copies of all or any of Nos. 2, 4, 6, 8, 12, 32 (rearranged), 39 (and its continuation), 44,—and of any of the religious poems except No. 15. The books could be delivered within 6 weeks of the number of 25 subscribers being completed, and the subscriptions paid in advance. Letters on this subject should be sent, not to the Hon. Sec., but to John Leigh, Esq., Sandiway House, Whalley Range, Manchester.

§ 9. *Prizes.* Through the kindness of the Professors and Teachers who hold examinations for them, our Prizes continue to encourage among some students and boys a study of our early Language and Literature; but the hold of Classics is too firmly fixt for the displacement of any of its fangs by English to happen rapidly. The only hope is, that when, in later life,

¹ Nothing short of a subscription of five guineas a-piece by the Members who now want the 1866 Texts, will enable the Committee to produce them.

men's Classics drop off them, their early English studies may still cling to them. The following is the list of the Winners of, and Examiners for, our Prizes in 1871 :—

<i>Winners.</i>	<i>Examiners.</i>
Geo. Gardiner, Perthshire	Prof. Masson, University, Edinburgh
John P. Struthers, Glasgow	Prof. Nichol, University, Glasgow
John Glasse, Auchtermuchty	Prof. Baynes, University, St Andrew's
B. Banks, 1870	Prof. Dowden, Trin. Coll., Dublin
Thos. B. Willson, 1871	
1 Wm. D. Blyth }	<i>The late</i> Prof. Rushton, Queen's College, Cork
2 Wm. C. Taylor }	
John O'Beirne Croke	Prof. Moffatt, Queen's College, Galway
1 W. C. Shera Laird	Prof. Yonge, Queen's College, Belfast
2 { Joseph E. C. Munro John Laurence Rentoul }	
Chas. E. Moyse, Torquay	Prof. Morley, University Coll., London
Robt. Arthur Germaine	Dr S. C. Davison, University Coll. School
John Elliot	Rev. Dr R. Morris, King's Coll. Evening Classes ¹
E. Brand Scallon	The Masters, King's College School
William Summers	Prof. Ward, Owen's Coll., Manchester
R. Muilman Chiswell	Dr E. Adams, Evening Class, ditto
Cecil Bendall }	Rev. E. A. Abbott, City of London School
T. T. Jeffery }	
Ashton }	Rev. G. Perkins, Manchester Gram. Sch.
Mercer }	
Bear }	
Miss Every	R. Spence Watson, Esq., Literary and Phi- losophical Soc., Newcastle
Nathaniel Micklem	Dr R. F. Weymouth, Mill Hill School
William Henry Line }	Rev. A. Jessopp, D.D., Norwich School
	Francis Logan (2nd prize) }	Rev. S. J. W. Sanders, Bedfordshire Middle-Class School

The only addition made during 1871 to the list of places receiving Prizes, was that of the 'Akademie zu Münster,' Westphalia, at the request of Prof. Horstmann.

§ 10. Since we noticed in 1869 "the awakened interest in the study of Early English," outside our Society, some signs have been given that that interest continues, though it has not been sufficient to increase our own numbers. Dr Morris's *Selections from Chaucer* has reached a 2nd edition; his *Specimens of Early English* to 1400 A.D. is now being extended and re-edited by him and Mr Skeat, with a Glossary extending over 115 pages, and

¹ No examination was held in the College day-classes either in 1870 or 1871.

containing several thousands of references, forming a compendious handbook of the language of the fourteenth century. Dr Morris's *Historical Outlines of English Accidence* is just ready; Mr Skeat's own school edition of the second version of the *Vision of Piers Plowman* has been published, and largely used, and his *Specimens of English from the Crede to the Shepherd's Calendar* (1394 — 1579) has lately appeared. Other works have been Prof. March's able 'Comparative Grammar of Anglo-Saxon;' Mr Skeat's critical edition of the Anglo-Saxon and Northumbrian versions of St Mark's Gospel, on the plan of the edition of St Matthew's Gospel, as projected, and in part executed by the late J. M. Kemble nearly 20 years ago; Mr Abbott's Shaksperian Grammar; Part I of the 2nd edition of Dr F. H. Stratmann's Old-English Dictionary, 1100 to 1400 A.D., much enlarged and improved, and which ought to be in all our Members' hands; Professor Ten Brink's Chaucer *Studien*; Mr A. E. Brae's carefully annotated edition of Chaucer's *Astrolabe*; the Select Prose Works of John Wycliffe (the text of which unluckily needs re-reading with the MSS.); Mr Earle's 'Philology of the English Tongue;' the new edition of Warton's 'History of English Poetry,' of which the 2nd volume (the first of the text) has been added to, and altered by many members of our Society, so as to bring it up to the present state of knowledge; the translation of M. Taine's glowing account of our early literature in his brilliant and able *History, &c.* Reviewers no longer assure us that the *Ayenbite* is Midland; and of the articles on Chaucer in the last two years, two have shown good knowledge of their subject; but many years must pass, before the prevalent impression is abolished, that (as Mr Skeat said in *The Times*) it is the duty of everybody's neighbour, and not of himself, to know something of Early English and Chaucer. To this end the energies of every Member of the Society should be devoted.

§ 11. *Subscriptions.* The Committee regret very much that the Arrears of Subscriptions complained of in the Reports of 1870 and 1871 have increased instead of decreasing. They "amounted, on Dec. 31, 1870, to £160" (7th Report, p. 18); they amounted, on Dec. 31, 1871, to £175. The Members in arrear have thought it honest to take their fellow-members' books without paying for them, and have considered it consistent with gentlemanly feeling to give Mr Wheatley the trouble of writing to them no less than four times for their arrears, without returning an answer to any of his applications. The Committee have heard of this with much disgust, and have struck these men's names off the Society's list. As too the burden of

dunning for arrears has added so much to Mr Wheatley's work that he has been obliged to resign his post of *Honorary Secretary*, in which he has rendered such signal service to the Society, the Committee have resolved that the like annoyance shall not be given to his successor, and they have therefore resolved that henceforth

No Texts shall be sent to any Member until his current year's subscription is paid.

Even if this rule should cut down the Members of the Society to four-fifths or two-thirds of their old number, the remainder will have the satisfaction of knowing that only those men who pay for the books get them.

§ 12. *Changes of Officers.* The Committee cannot allow Mr Wheatley's resignation of his Honorary-Secretaryship to pass by without a strong expression of their feeling of the value of the work he has done for the Society for now eight years. Since the beginning of 1864, when the Society started, Mr Wheatley has done single-handed the work of both Honorary Secretary and Treasurer; he has managed the whole of the business-matters of the Society; and few days of the year have past without his pen being employed in its service. He has also edited the unique MS. prose Romance of *Merlin* for us, and the unique MS. tract on the *Britan Tongue* by Hume, besides having designed our Dictionary-Series, and edited the valuable Ryming Dictionary of Levins. Such services speak for themselves; the Committee are sure that all our Members fully recognize them, and that they will be glad to hear that Mr Wheatley has consented to act henceforth as *Treasurer* of the Society. His place as Honorary Secretary will be filled by one of his friends, GEORGE JOACHIM, Esq., of St Andrew House, Change Alley, Cornhill, London, E.C., who has most kindly volunteered to take on himself the trouble of the post.

In connection with these changes, and in conformity with the practice of other Societies, the Committee have thought it well to recognize publicly the position which Mr Furnivall has in fact held since the foundation of the Society by him in 1864; and they have therefore given him the name of *Director*.

In conclusion, the Committee have, with increased urgency, to press on the remaining Members of the Society the *duty* of paying their subscriptions promptly, and of using every effort to supply the places of those Members who have been struck-off the list. We want £1000 a year for each Series, to do our work properly. The usual statement of the Society's condition is subjoined.

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[The Honorary Secretary of the *Chaucer Society*, and the *Ballad Society*, is Arthur G. Snelgrove, Esq., London Hospital, London, E.

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Abstract of the Income and Expenditure of the EARLY ENGLISH TEXT SOCIETY for the Year ending Dec. 31, 1871.

RECEIPTS.

	£	s.	d.
Balance from last Account	15 1 10
Subscriptions	606 3 0
			<hr/>
			157 4 5

REPRINTING FUND:—

	£	s.	d.
Balance from last Account	73 1 5
Subscriptions	84 3 0
			<hr/>
			157 4 5

EXTRA SERIES:—

	£	s.	d.
Balance from last Account	88 12 5
Subscriptions	304 17 0
			<hr/>
			393 9 5

£1171 18 8

PAYMENTS.

	£	s.	d.
PRINTING ACCOUNT (Childs):—			
No. 41. Lauder's Minor Poems	38 0 11
44. Holy Grail	61 3 3
47. Lyndesay's Works, Part 5	36 4 8
48. Times' Whistle	91 15 3
Report for 1870	16 4 2
Repaid to Reprinting Fund	73 1 5
Extra Series	88 12 5
Copying, Woodcuts, &c.	80 8 0
Petty Expenses, Postages, Stationery, &c.	6 3 6
Banker's Commission, &c.	0 11 1
			<hr/>
REPRINTING FUND:—			
Printing Account (Childs):—			
No. 3. Lauder's Dewtie	18 19 6
5. Hume's Orthographic	12 8 0
6. Lancelot of the Laik	58 19 8
8. Morte Arthur	77 14 7
12. Wright's Chaste Wife	10 8 4
Messrs. Trübner's Commission	178 10 1
			<hr/>
			10 14 0

EXTRA SERIES:—

	£	s.	d.
Printing Account (Childs):—			
No. X. Boorde's Introduction	...	...	167 15 7
XI. Barbour's Brus	...	...	97 13 3
XIII. Four Supplications	...	...	51 19 8
Ditto (Austin):—			
XIV. Ellis's Early English Pronunciation	126	0	0
			<hr/>
			443 8 6
Copying, &c.	...	...	28 0 10
Petty Expenses, Postages, &c.	...	...	1 13 10
Balance at Banker's	...	...	17 6 9
			<hr/>
			£1171 18 8

We have examined this Account with the Books and Vouchers, and certify that it is correct.

WM. CUNNINGHAM GLEN, }
REGINALD HANSON, M.A. } AUDITORS.

HENRY B. WHEATLEY, TREASURER.

ORIGINAL SERIES.

The Publications for 1864 (21s.) are :—

1. Early English Alliterative Poems, ab. 1360 A.D., ed. R. Morris. 16s.
2. Arthur, ab. 1440, ed. F. J. Furnivall. 4s.
3. Lauder on the Dewtie of Kyngis, &c., 1556, ed. F. Hall. 4s.
4. Sir Gawayne and the Green Knight, ab. 1360, ed. R. Morris. 10s.

The Publications for 1865 (21s.) are :—

5. Hume's Orthographie and Congruite of the Britan Tongue, ab. 1617, ed. H. B. Wheatley. 4s.
6. Lancelot of the Laik, ab. 1500, ed. Rev. W. W. Skeat. 8s.
7. Genesis and Exodus, ab. 1250, ed. R. Morris.
8. Morte Arthure, ab. 1440, ed. E. Brock. 7s.
9. Thynne on Chaucer's Works, ab. 1598, ed. Dr Kingsley.
10. Merlin, ab. 1440, Part I., ed. H. B. Wheatley.
11. Lyndesay's Monarche, &c., 1552, Part I., ed. F. Hall.
12. The Wright's Chaste Wife, ab. 1462, ed. F. J. Furnivall.

The Publications for 1866 are :—

13. Seinte Marherete, 1200-1330, ed. Rev. O. Cockayne.
14. King Horn, Floris and Blanchefour, &c., ed. Rev. J. R. Lumby.
15. Political, Religious, and Love Poems, ed. F. J. Furnivall.
16. The Book of Quinte Essence, ab. 1460-70, ed. F. J. Furnivall.
17. Parallel Extracts from 29 MSS. of Piers the Plowman, ed. Rev. W. W. Skeat.
18. Hali Meidenhad, ab. 1200, ed. Rev. O. Cockayne.
19. Lyndesay's Monarche, &c., Part II., ed. F. Hall.
20. Hampole's English Prose Treatises, ed. Rev. G. G. Perry.
21. Merlin, Part II., ed. H. B. Wheatley.
22. Partenay or Lusignen, ed. Rev. W. W. Skeat.
23. Dan Michel's Ayenbite of Inwyt, 1340, ed. R. Morris.

The Publications for 1867 (one guinea, less No. 24, 25, 26, out of print) are :—

24. Hymns to the Virgin and Christ; the Parliament of Devils, &c., ab. 1430, ed. F. J. Furnivall. 3s.
25. The Stacions of Rome, the Pilgrims' Sea-voyage, with Clene Maydenhod, ed. F. J. Furnivall. 1s.
26. Religious Pieces in Prose and Verse, from R. Thornton's MS. (ab. 1440), ed. Rev. G. G. Perry. 2s.
27. Levins's Manipulus Vocabulorum, 1570, ed. H. B. Wheatley. 12s.
28. William's Vision of Piers the Plowman, 1362 A.D. Part I. The earliest or Vernon Text; Text A. Edited by Rev. W. W. Skeat. 6s.
29. Early English Homilies (ab. 1220-30 A.D.) from unique MSS. in the Lambeth and other Libraries. Part I. Edited by R. Morris. 7s.
30. Piere the Plowman's Crede, ed. Rev. W. W. Skeat. 2s.

The Publications for 1868 (one guinea) are :—

31. Myrc's Duties of a Parish Priest, in Verse, ab. 1420 A.D., ed. E. Peacock. 4s.
32. The Babees Boke, Urbanitatis, the Bokes of Norture of John Russell and Hugh Rhodes, the Bokes of Keryung, Curtasye, and Demeanour, &c., with some French and Latin Poems on like subjects, ed. from Harleian and other MSS. by F. J. Furnivall. 15s.
33. The Knight De La Tour Landry (from French of A.D. 1372), ab. 1440 A.D. A Father's Book for his Daughters, ed. from Harl. MS. 1764 and Caxton's version, by Thomas Wright. 8s.
34. Early English Homilies (before 1300 A.D.) from unique MSS. in the Lambeth and other Libraries. Part II. Edited by R. Morris. 8s.
35. Lyndesay's Works, Part III.: The Historie and Testament of Squyer Meldrum, ed. F. Hall. 2s.

The Publications for 1869 (one guinea) are :—

36. Merlin, Part III. Edited by H. B. Wheatley, Esq.; with an Essay on Arthurian Localities, by J. S. Stuart Glennie, Esq. 12s.
37. Lyndesay's Works, Part IV., containing Ane Satyre of the Three Estaits. Edited by F. Hall, Esq. 4s.
38. William's Vision of Piers the Plowman, Part II. Text B. Edited from the MSS. by the Rev. W. W. Skeat, M.A. 10s. 6d.
39. The Alliterative Romance of the Destruction of Troy, translated from Guido de Colonna. Edited by D. Donaldson, Esq., and the Rev. G. A. Panton. Part I. 10s. 6d.

The Publications for 1870 are :—

40. English Gilds, their Statutes and Customs. 1389 A.D. Edited by the late Toulmin Smith, Esq., and Miss Lucy Toulmin Smith, with a Preliminary Essay, in 5 parts, on 'The History and Development of Gilds, and the Origin of Trades-Unions,' by Lujo Brentano. 21s.
41. William Lauder's Minor Poems. Edited by F. J. Furnivall, Esq. 3s.
42. Bernardus De Cura Rei Famularis, with some Early Scottish Prophecies, &c. From a MS. KK. 15, in the Cambridge University Library. Edited by J. R. Lumby, M.A. 2s.
43. Ratis Raving, and other Moral and Religious Pieces in Prose and Verse. Edited from the Camb. Univ. MS. KK. 15, by J. R. Lumby, M.A. 3s.

The Publications for 1871 are :—

44. **The Alliterative Romance of Joseph of Arimathie, or The Holy Grail:** a fragment from the Vernon MS.; with Wynkyn de Worde's and Pynson's (A.D. 1526 and 1520) Lives of Joseph; edited by the Rev. W. W. Skeat, M.A. 5s.
45. **King Alfred's West-Saxon Version of Gregory's Pastoral Care,** edited from 2 MSS., with an English translation, and the Latin original, by Henry Sweet, Esq., of Balliol College, Oxford. Part I. 10s.
46. **Legends of the Holy Rood, Symbols of the Passion and Cross.** Poems in Old English of the 11th, 14th, and 15th centuries. Edited from MSS. by Rev. R. Morris, LL.D. 10s.
47. **Lyndesay's Works, Part V.,** containing his Minor Poems, edited by James A. H. Murray, Esq., with a critical Essay by Professor Nichol of Glasgow. 3s.
48. **The Times' Whistle, and other Poems,** by R. C., 1616; edited by J. M. Cowper, Esq. 6s.

The Publications for 1872 will probably be :—

49. **An Old English Miscellany,** containing a Bestiary, Kentish Sermons, Proverbs of Alfred, Religious Poems of the 13th century, edited from the MSS. by the Rev. R. Morris, LL.D. 10s.
50. **King Alfred's West-Saxon Version of Gregory's Pastoral Care,** edited from 2 MSS., with an English translation, by Henry Sweet, Esq., Balliol College, Oxford. Part II. 10s.
51. **The Life of St Juliana,** 2 versions, with translations; edited from the MSS. by the Rev. T. O. Cockayne. [In the Press.]
- The Gest Historiale of the Destruction of Troy,** translated from Guido de Colonna. To be edited from the unique MS. in the Hunterian Museum, Glasgow, by D. Donaldson, Esq., and the Rev. G. A. Panton. Part II. [In the Press.]
- The Lay Folk's Mass-Book,** edited from the MSS. by the Rev. T. F. Simmons, Canon of York. [In the Press.]
- Merlin, Part IV.,** containing Preface, Index, and Glossary. Edited by H. B. Wheatley, Esq.

EXTRA SERIES.*The Publications for 1867 are :—*

- I. **William of Palerne; or, William and the Werwolf.** Re-edited from the unique MS. in King's College, Cambridge, by the Rev. W. W. Skeat, M.A. 13s.
- II. **Early English Pronunciation,** with especial Reference to Shakspeare and Chaucer, by A. J. Ellis, F.R.S. Part I. 10s.

The Publications for 1868 are :—

- III. **Caxton's Book of Curtesye,** in Three Versions: 1, from the unique printed copy in the Cambridge University Library; 2, from the Oriel MS. 79; 3, from the Balliol MS. 354. Edited by F. J. Furnivall, Esq., M.A. 5s.
- IV. **Havelok the Dane.** Re-edited from the unique MS. by the Rev. W. W. Skeat, M.A., with the sanction and aid of the original editor, Sir Frederic Madden. 10s.
- V. **Chaucer's Boethius.** Edited from the two best MSS. by R. Morris, LL.D. 12s.
- VI. **Chevelere Assigne.** Re-edited from the unique MS. by H. H. Gibbs, Esq. 3s.

The Publications for 1869 are :—

- VII. **Early English Pronunciation,** with especial Reference to Shakspeare and Chaucer, by A. J. Ellis, F.R.S. Part II. 10s.
- VIII. **Queene Elizabethes Achademy, a Book of Precedence, &c.** Edited by F. J. Furnivall, Esq., with Essays on early Italian and German Books of Courtesy, by W. M. Rossetti, Esq., and E. Oswald, Esq. 13s.
- IX. **Awdeley's Fraternitey of Vacabondes, Harman's Caveat, &c.** Edited by E. Viles, Esq., and F. J. Furnivall, Esq. 7s. 6d.

The Publications for 1870 are :—

- X. **Andrew Boorde's Introduction of Knowledge, 1547, and Dyetary of Helth, 1542;** with Barnes in the Defence of the Berde, 1542-3. Edited, with a Life of BOORDE, and an account of his Works, by F. J. Furnivall, M.A. 18s.
- XI. **Barbour's Bruce, Part I.** Edited from the MSS. and early printed editions, by the Rev. W. W. Skeat, M.A. 12s.

The Publications for 1871 are :—

- XII. **England in Henry VIII.'s Time:** a Dialogue between Cardinal Pole and Lupset, mainly on the Condition of England, written by Thomas Starkey, Chaplain to Henry VIII. Edited by J. M. Cowper, Esq., with an Introduction by the Rev. Prof. Brewer, Calendarer of the State Papers of Henry VIII. Part II. 12s. (Part I, *Starkey's Life and Letters*, is in preparation.)
- XIII. **A Supplycayon of the Beggars,** by Simon Fish, 1528-9 A.D., edited by F. J. Furnivall, M.A.; with **A Supplication to our Moste Soueraigne Lorde; A Supplication of the Poore Commons;** and **The Decaye of England by the Great Multitude of Sheep,** edited by J. M. Cowper, Esq. 6s.
- XIV. **Early English Pronunciation,** with especial reference to Shakspeare and Chaucer, by A. J. Ellis, Esq., F.R.S. Part III. 10s.

The Publications for 1872 will be :—

- XV. **Robert Crowley's Thirty-one Epigrams, Voyce of The Last Trumpet, Way to Wealth, &c., 1550-1** A. D., edited by J. M. Cowper, Esq. 12s.
- XVI. **Chaucer's Treatise on the Astrolabe, 1391 A. D.** Edited from the MSS. by the Rev. W. W. Skeat, M.A. [In the Press.]
- XVII. **The Complaynt of Scotland, about 1548 A. D.,** edited by J. A. H. Murray, Esq. [In the Press. (And probably Barbour's Bruce, Part II. Edited by the Rev. W. W. Skeat, M.A.)]

The Chaucer Society.

Editor in Chief:—F. J. FURNIVALL, Esq., 3, St George's Square, Primrose Hill, N. W.

Hon. Sec.:—A. G. SNELGROVE, Esq., London Hospital, London, E.

To do honour to CHAUCER, and to let the lovers and students of him see how far the best unprinted Manuscripts of his works differ from the printed texts, this Society is founded. There are many questions of metre, pronunciation, orthography, and etymology yet to be settled, for which more prints of Manuscripts are wanted, and it is hardly too much to say that every line of Chaucer contains points that need reconsideration. The founder's proposal is to begin with *The Canterbury Tales*, and give of them (in parallel columns in Royal 4to) six of the best unprinted Manuscripts known. Inasmuch also as the parallel arrangement will necessitate the alteration of the places of certain tales in some of the MSS, a print of each MS will be issued separately, and will follow the order of its original. The first six MSS to be printed are

The Ellesmere (by leave of the Earl of Ellesmere).
 The Lansdowne (Brit. Mus.).
 The Hengwrt (by leave of W. W. E. Wynne, Esq.).
 The Corpus, Oxford.
 The Cambridge Univ. Libr., MS Gg. 4. 27.
 The Petworth (by leave of Lord Leconfield).

Of Chaucer's Minor Poems,—the MSS of which are generally later than the best MSS of the *Canterbury Tales*,—all, or nearly all will be printed, so as to secure all the existing evidence for the true text.

To secure the fidelity and uniform treatment of the texts, Mr F. J. Furnivall will read all with their MSS.

The Society's publications are issued in two Series, of which the first contains the different texts of Chaucer's works, and the Second such originals of, and essays on these as can be procured, with other illustrative treatises, and Supplementary Tales.

The Society's issue for 1868, in the **First Series**, is,

- I. The Prologue and Knight's Tale, of the *Canterbury Tales*, in 6 parallel Texts (from the 6 MSS named below), together with Tables, showing the Groups of the Tales, and their varying order in 38 MSS of the Tales, and in 5 old printed editions, and also Specimens from several MSS of the "Moveable Prologues" of the *Canterbury Tales*,—The Shipman's Prologue, and Franklin's Prologue,—when moved from their right places, and of the Substitutes for them.
- II. The Prologue and Knight's Tale from the Ellesmere MS.
- | | | | | | | | | | | |
|------|---|---|---|---|---|---|---|-----------|---|-----------|
| III. | " | " | " | " | " | " | " | Hengwrt | " | 154 |
| IV. | " | " | " | " | " | " | " | Cambridge | " | Gg. 4. 27 |
| V. | " | " | " | " | " | " | " | Corpus | " | Oxford |
| VI. | " | " | " | " | " | " | " | Petworth | " | |
| VII. | " | " | " | " | " | " | " | Lansdowne | " | 851 |
- (separate issues of the Texts forming the 6-Text edition in No. I.)

The issue for 1869, in the **First Series**, is,

- VIII. The Miller's, Reeve's, and Cook's Tales: Ellesmere MS.
- | | | | | | | | | | | |
|-------|---|---|---|---|---|---|---|-----------|---|--|
| IX. | " | " | " | " | " | " | " | Hengwrt | " | } with an
Appendix of
"Gamelyn"
from six MSS. |
| X. | " | " | " | " | " | " | " | Cambridge | " | |
| XI. | " | " | " | " | " | " | " | Corpus | " | |
| XII. | " | " | " | " | " | " | " | Petworth | " | |
| XIII. | " | " | " | " | " | " | " | Lansdowne | " | |
- (separate issues of the Texts forming the 6-Text, Part II, No. XIV.)

The issue for 1870, in the **First Series**, is,

- XIV. The Miller's, Reeve's, and Cook's Tales, with an Appendix of the Spurious Tale of Gamelyn, in 6 parallel Texts.

The issue for 1871, in the **First Series**, is,

- XV. The Man of Law's, Shipman's, and Prioress's Tales, with Chaucer's own Tale of Sir Thopas, in 6 parallel Texts from the MSS above named, and 10 coloured drawings of Tellers of Tales, after the originals in the Ellesmere MS.
- XVI. The Man of Law's Tale, from the Ellesmere MS.
- XVII. " " " " " " " Cambridge MS.
- XVIII. " " " " " " " Corpus MS.
- XIX. The Shipman's, Prioress's, and Man of Law's Tales, from the Petworth MS.
- XX. The Man of Law's Tale, from the Lansdowne MS.
- (each with woodcuts of fourteen drawings of Tellers of Tales in the Ellesmere MS.)
- XXI. A Parallel-Text edition of Chaucer's Minor Poems, Part I:—'The Dethe of Blaunche the Duchesse,' from Thynne's ed. of 1532, the Fairfax MS 16, and Tanner MS 346; 'the Complaynt to Pite,' 'the Parliament of Foules,' and 'the Complaynt of Mars,' each from six MSS.
- XXII. Supplementary Parallel-Texts of Chaucer's Minor Poems, Part I, containing 'The Parliament of Foules,' from three MSS.
- XXIII. Odd Texts of Chaucer's Minor Poems, Part I, containing 1. two MS fragments of 'The Parliament of Foules;' 2. the two differing versions of 'The Prologue to the Legende of Good Women,' arranged so as to show their differences; 3. an Appendix of Poems attributed to Chaucer, I. 'The Balade of Pitee by Chauciers;' II. 'The Cronycle made by Chaucer,' both from MSS written by Shirley, Chaucer's contemporary.
- XXIV. A One-Text Print of Chaucer's Minor Poems, being the best Text from the Parallel-Text Edition, Part I, containing, I. The Dethe of Blaunche the Duchesse, II. The Complaynt to Pite, III. The Parliament of Foules, IV. The Complaynt of Mars, V. The ABC, with its original from DeGuileville's *Pèlerinage de la Vie humaine* (edited from the best Paris MSS by M. Paul Meyer).

The issue for 1872, in the **First Series**, is,

- XXV. Chaucer's Tale of Melibe, the Monk's, Nun's Priest's, Doctor's, Pardoner's, Wife of Bath's, Friar's, and Summoner's Tales, in 6 parallel Texts from the MSS above named, and with the remaining 13 coloured drawings of Tellers of Tales, after the originals in the Ellesmere MS.
- XXVI. The Wife's, Friar's, and Summoner's Tales, from the Ellesmere MS, with 9 woodcuts of Tale-Tellers. (Part IV.)
- XXVII. The Wife's, Friar's, Summoner's, Monk's, and Nun's Priest's Tales, from the Hengwrt MS, with 23 woodcuts of the Tellers of the Tales. (Part III.)
- XXVIII. The Wife's, Friar's, and Summoner's Tales, from the Cambridge MS, with 9 woodcuts of Tale-Tellers. (Part IV.)

(The Six-Text Print of the Canterbury Tales will, it is hoped, be completed early in 1874.)

Of the **Second Series**, the issue for 1868 is,

1. Early English Pronunciation, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part I. This work includes an amalgamation of Prof. F. J. Child's two excellent and exhaustive Papers on the use of the final *e* by Chaucer (in T. Wright's ed. of *The Canterbury Tales*) and by Gower (in Dr Pauli's ed. of the *Confessio Amantis*).

2. Essays on Chaucer, his Words and Works, Part I.: 1. Prof. Ebert's Review of Sandras's *Etude sur Chaucer*, translated by J. W. van Rees Hoets, M.A.; 2. A 13th-century Latin Treatise on the *Chilindre* (of the *Shipman's Tale*), edited by Mr E. Brock.

3. A Temporary Preface to the Society's Six-Text edition of Chaucer's Canterbury Tales, Part I, attempting to show the right Order of the Tales, and the Days and Stages of the Pilgrimage, &c., &c., by F. J. Furnivall, Esq., M.A.

Of the **Second Series** the issue for 1869 is,

4. Early English Pronunciation, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part II.

Of the **Second Series** the issue for 1870 is,

5. Early English Pronunciation, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part III.

Of the **Second Series** the issue for 1871 is,

6. Trial-Forewords to my Parallel-Text edition of Chaucer's Minor Poems for the

Chaucer Society (with a try to set Chaucer's Works in their right order of Time), by Fredk. J. Furnivall. Part I. (This Part brings out, for the first time, Chaucer's long early but hopeless love.)

Of the **Second Series** the issue for **1872** will be as many of the following as the Subscriptions will pay for:—

a. Supplementary Canterbury Tales: 1. The Tale of Beryn, with a Prologue of the merry Adventure of the Pardoner with a Tapster at Canterbury, re-edited from the Duke of Northumberland's unique MS, by Fredk. J. Furnivall. (The text is all printed.) [In the Press.]

b. The original of Chaucer's Man of Law's Tale of Constance, from the French Chronicle of Nicholas Trivet, Arundel MS 56, ab. 1340 A.D., collated with the later copy, ab. 1400, in the National Library at Stockholm; copied and edited, with a translation, by Mr Edmund Brock. Also, two French Poems resembling the Reeve's Tale, and two Latin Stories like the Friar's Tale. (The Texts are all printed.) [In the Press.]

c. Essays on Chaucer, his Words and Works, Part II.: 3. John of Hoveden's *Practica Chilindri*, edited from the MS, with a translation, by Mr E. Brock. 4. Chaucer's use of the final *e*, by Joseph Payne, Esq. (perhaps with an Appendix, containing Dr R. F. Weymouth's Paper on Anglo-Saxon and Early English Pronunciation). 5. Chaucer's Squire's Tale not borrowed from the French Romance of *Cleomades*; by Henry Nicol, Esq. [In the Press.]

d. Prof. Bernhard Ten Brink's "Chaucer: Studies on the History of his Development, and the Chronology of his Writings," Part I, translated by Miss Otilie Blind, and revised by the author.

e. The Household book of Isabella, wife of Prince Lionel, son of Edward III, in which the name of GEOFFREY CHAUCER first occurs; edited from the unique MS in the British Museum, by Edward A. Bond, Esq., Keeper of the MSS.

f. A detailed Comparison of the *Troilus and Cryseyde* with Boccaccio's *Filosttrato*, with a Translation of all Passages used by Chaucer, and an Abstract of the Parts not used, by W. Michael Rossetti, Esq., and with a print of the *Troilus* from the Harleian MS 3943.

For 1873, Part V of the Six-Text edition, containing the Tales of the Clerk, Merchant, Squire, Franklin, Second Nun, Canon's Yeoman, and Manciple, will soon go to press, for the First Series. For the Second, 'A detailed Comparison of Chaucer's *Knight's Tale* with the *Teseide* of Boccaccio,' by HENRY WARD, Esq., of the MS Department of the British Museum, is preparing.

The fourth and concluding Part of Mr A. J. Ellis's great work on *Early English Pronunciation* may be expected in 1874 or 1875.

The second French work will be either Guillaume de Machault's *Remède de Fortune* and *Dit de la Fontaine Amoureuse* (to compare with Chaucer's *Dethe of Blaunche the Duchesse*), or Jean de Meun's *Livre de Melibée et de Prudence* (from Albertano of Brescia's *Liber Consolationis*, A.D. 1246), or Guillaume de Machault's *Dit du Lyon*, the possible original of Chaucer's lost *Book of the Leo*, edited from the MSS, for the first time, by Monsieur PAUL MEYER. The French *Melibée* will be accompanied (on opposite pages) by its Latin original, edited by Mr KARL SUNDBY of Copenhagen. This will be followed by such originals of Chaucer's other works as are known, but are not of easy access to subscribers.

Messrs Trübner & Co., of 60, Paternoster Row, London, E.C., are the Society's publishers, Messrs Childs its printers, and the Alliance Bank, Bartholomew Lane, London, E.C., its bankers. The yearly subscription is two guineas, due on every 1st January, beginning with Jan. 1, 1868. *More Members are wanted. All the Society's Publications can still be had.*

Prof. Child, of Harvard College, Cambridge, Massachusetts, is the Society's Honorary Secretary for America. Members' names and subscriptions may be sent to the Publishers, or to the Honorary Secretary,

A. G. SNELGROVE, Esq.,
London Hospital, London, E.

The Ballad Society

was established, on the completion of the print of the Percy Folio MS, to reprint the known collections of Ballads, like the Roxburghe, Bagford, Rawlinson, Douce, &c., and to print Ballads from MSS, and books illustrating Ballad-History. The Ballad Society books are printed in demy 8vo, like those of the Early English Text Society, and the Percy Folio (but on toned paper for the sake of the Woodcuts), and also in super-royal 8vo, on Whatman's eighty-shilling ribbed paper. The subscription for the demy 8vos is *One Guinea* a year; that for the royal ribbed papers *Three Guineas*. The subscriptions date from January 1, 1868. The Society's books are not on sale separately to the public. The Society's printers are Messrs TAYLOR and Co., 10, Little Queen Street, Lincoln's Inn Fields, London, W.C.

More Members and Local Secretaries are wanted.

Subscriptions should be paid either to the account of *The Ballad Society* at the Alliance Bank, Bartholomew Lane, London, E.C., or (by Post Office Order, payable at the Chief Office, E.C.) to—

ARTHUR G. SNEELGROVE, Esq.,
London Hospital, London, E.

No. 1. Ballads and Poems from Manuscripts. Vol. I, Part 1, on the Condition of England in the Reigns of Henry VIII. and Edw. VI. (including the State of the Clergy, Monks, and Friars) contains (besides a long Introduction) the following poems, &c.: *Now a Dayes, ab. 1520 A.D.*; *Vox Populi Vox Dei, A.D. 1547-8*; *The Ruyn' of a Ream'*; *The Image of Ypocresyc, A.D. 1533*; *Against the Blaspheming English Lutherans and the Poisonous Dragon Luther*; *The Spoiling of the Abbeyes*; *The Overthrowe of the Abbeyes, a Tale of Robin Hood*; *De Monasteriis Dirutis*. Edited by F. J. FURNIVALL, M.A. 1868.

No. 2. Ballads from Manuscripts. Vol. I, Part 2, is in the Press, and will contain Ballads on Wolsey, Anne Boleyn, Somerset, Lady Jane Grey, &c., with an Index and Glossary, by J. H. Baskhouse, Esq., and a Preface to the whole Volume. Edited by F. J. FURNIVALL, M.A. 1872. [*In the Press.*]

No. 3. Ballads from Manuscripts. Volume II, Part 1; The Poore Mans Pittance, by RICHARD WILLIAMS, containyng three severall subjects:—(1.) The firste, the fall and complaynte of Anthonie Babington, whoe, with others, were executed for highe treason in the feildes nere lyncolns Inne, in the yeare of our lorde—1586. (2.) The seconde containyes the life and Deathe of Roberte, lorde Deverox, Earle of Essex: whoe was beheaded in the towre of london on ash-

wensdaye mornynge, Anno—1601. (3.) The laste, Intituled “acclamatio patric,” containyng the horrib[1]e treason that weare pretended agaynste your Maiestie, to be donne on the parliament howse The seconde [third] yeare of your Maiestis Raygne [1605]. Edited by F. J. FURNIVALL, M.A. 1868. (*The Introductions, by Professor W. R. Morfill, M.A., of Oriel Coll., Oxford, and the Index, will be issued shortly.*)

No. 4. **The Roxburghe Ballads, Part I**, 1869, with short Notes by W. CHAPPELL, Esq., and copies of the original Woodcuts by Mr RUDOLF BLIND and Mr W. H. HOOPER.

No. 5. **The Roxburghe Ballads, Part II**, with facsimile Woodcuts, and Notes by W. CHAPPELL, Esq. 1870.

No. 6. **The Roxburghe Ballads, Part III** (completing Vol. I), with facsimile Woodcuts, and with Notes and an Introduction, giving a full Account of the Roxburghe and the other great Ballad Collections, by W. CHAPPELL, Esq. 1871.

No. 7. **Captain Cox, his Ballads and Books**, or, ROBERT LANEHAM’S Letter: Whearin part of the entertainment untoo the Queenz Majesty at Killingworth Castl, in Warwik Sheer in this Soomerz Progress .1575. is signified; from a freend officer attendant in the Court, unto hiz freend, a Citizen and Merchaunt of London. Re-edited, with accounts of all Captain Cox’s accessible Books and Ballads, and a comparison of them with those in the *Complaynt of Scotland*, 1548 A.D., by F. J. FURNIVALL, M.A. 1871.

In Preparation, all the Ballads having been copied.

The Roxburghe Ballads. With short Notes by W. CHAPPELL, Esq. Part IV (*beginning Vol. II*), for 1872.

The Civil War and Protectorate Ballads. Edited by E. F. RIMBAULT, Esq., Mus. Doc.

Ballads from Manuscripts. Vol. II, Part 2, containing Ballads on Queen Elizabeth, Essex, Campion, Drake, etc. Edited by Prof. W. R. MORFILL, M.A., Oxford.

St. Juliana.



þe Liffade
of
St. Juliana,

FROM

TWO OLD ENGLISH MANUSCRIPTS OF 1230 A.D.

WITH

Renderings into Modern English,

BY THE

REV. O. COCKAYNE, AND EDMUND BROCK.

EDITED BY THE

REV. OSWALD COCKAYNE, M.A.,

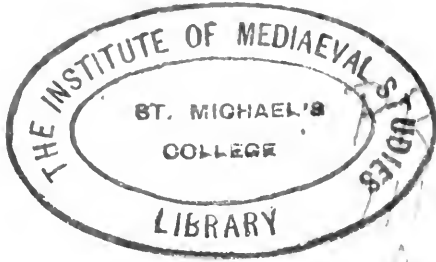
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P R E F A C E.

It had been my purpose, in editing the following text, to take some vivacious notice of any criticisms on the last treatise I had undertaken for the Early English Text Society; but so long a time has elapsed since "Hali Meidenhad" appeared, that the public interest in attack and defense, lunge and parry, must have long since died away. Whatever I say, therefore, must be sobered down into temperance and calm; must be simply the result of the toil of the student and translator.

My critics made some easy and cheap fun out of þ and ð: none of them seemed to have any distinct notions on the subject. I have lately, elsewhere, stated facts; that the earliest MSS. favour the ð, and use it in combinations of all kinds, employing it, with few exceptions, all through a volume, and seeming to forget þ almost entirely: later writings use þ more by far than the other form. Much learning arises in reviews out of meagre wit; to supply the void of known truth, a certain inborn theory is developed; and because Mr. Novice thinks the Saxons ought to have made a difference, between þorn in ðick, and þorn in þæt, he holds opinion that they did. Then some bold assertor tells us that all deviations from his doctrine are corruptions of the Norman scribes, as if Frenchmen had written for King Ælfred. Now I hold that in our modern times it is very difficult to separate the sounds, the utterance in some instances is distinctly discernible, but in others the two change places easily. It is to be concluded that, using the characters indifferently, the English writers held the sounds to be identical.

An Edinburgh reviewer, a known writer, finds what he considers a mistranslation on page 36 of "Hali Meidenhad." "The hound at the hide" is, to his ears, not sense. When a householder kills a sheep or ox, the hide is valuable either for

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v. 51

use or sale; it stinks; it is þefore ðrown over þe palings, or over a pole outside þe house: a hungry dog, a lean dirty dog, ranging about, smells flesh, or guts, or blood, or hide, and coming, pulls at, and drags þe reserved skin: and þat does it no good; broomsticks and stones drive away þe ruffian. "But," says he, "Hude is a well-known word in Anglo-Saxon, signifying Hearth." Some trace of Hude as Heorð may be found at p. 223 of þe folio edition of þe "Laws and Institutes," but þe intervention of a friend and þe courtesy of þe reviewer himself have made me aware that it is þe Scottish usage which makes þe word "well known," and þat þis sense is recorded by Jamieson, as any may see.

Anoþer gentleman of dialectic fame writes about Steap: and þe greater part of his remarks may be summed up by observing þe Latin *Altus*, *high* or *deep*; similarly we might understand steap. He quotes Percy Folio, vol. i. p. 467:

Heere in this ground deepe
is a water strong and steepe.

Such a river seems to me to run at a steep gradient, or a fall of one foot in four: and so to deserve þe epiðet "strong." And I find I have noted two additional places out of "Salomon and Saturn," line 570, *Se steapa gim, þe bright gem*, and line 827, where þis word is applied to fire.

Nevertheless I will not conceal from þe reader, whose edification is þe main point, þat a new and unexpected signification has come before me: þe passage quoted in St. Marharete, p. 108, from Hom. I. 456, is a translation from þe Latin published in *Acta Sanctorum*, Aug. 25 (not 24), and Steape eagan represents *Oculi grandes*. And here I must leave þis word.

Under þe word Ranged in þe glossary of þe Cleveland Dialect some remark about Rondin is made.

On p. 4, St. Marharete, last line, Makelese, it is suggested, should be interpreted *Matchless*: and to þat I submit.

From want of subscribers enough to þe Early English Text Society, þis Juliana has taken so long to appear in type þat some

want of cohesion has crept into my association of ideas about it. Þe text on þe left page has been edited by Mr. Brock, from whose views I have taken one or two suggestions. To þe word Maumez I demur : it should come into type, I believe, as Maumets, but a Zed is on þe MS. Þat Zed I read as TS, or oþerwise, I hold þe MS. Z to be like Zeta, a double letter such as it is in Italian, and to be a contraction for TS, and not well exprest by a modern Zed. In þe Domesday Book occurs a Cozet explained by nobody : now if we take Zed as TS, Cotset is easy enough to understand, and a suitable interpretation may be assigned it, even when occurring in company wiþ Cotarii.

It gives me some pain to say, þat I believe þe story of St. Margaret is convicted of forgery by þe indulgences which in þe earliest MSS. conclude þe piece. One would not rudely tear a doll from a child's arms, denouncing it as a waxwork sham ; but readers of Old English are probably rid of early sentiment, and prepared to look Truþ in þe face. Þe name of Juliana has never been so popular in England as þat of St. Margaret : her story may be read in þe Acta Sanctorum, Feb. 16, and in þe Codex Exoniensis in alliterative verse, wanting some leaves. She is a fabulous personage.

Mr. Mortons opinion þat þe Ancren Riwle, and, by way of corollary, my suggestion þat "Hali Meidenhad" ʒ þe early lives of St. Margaret, Juliana ʒ Caðerine were written by bishop R. le Poor, grows more acceptable þe more I consider it. Some account of þe nunnery at Tarent is given in þe New Monasticon (Vol. V., 619) :—"Though Ralf de Kahaines was the original founder, bishop Poor, who became bishop of Salisbury in 1217, was þe principal one, and has sometimes had þe foundation exclusively ascribed to him ;" say the editors. Herbert le Poor, bp. of Sarum, died 6 Feb., 1217, and was succeeded by Richard le Poor, translated from Chichester ; died 15 April, 1237. Who so likely to interest himself ? What call could an ordinary priest have to recommend an unwelcome rule of hard self denial to noble ladies ? What influence, if he

had intruded himself upon þeir consciences? Even in þese days, when very commonplace mediocre scholars often arrive at þe upper steps of þe prelatie stairs, a bishops name has weight wiþ fashionable ladies.

The auðor of þese little tracts exhibits a fair amount of learning: þe illustration about þe jacinth ⁊ þe carbuncle comes from þe dialogues of St. Gregorius; St. Cyrillus Hiersolymitanus (Catech. xii. p. 106), and St. Iohannes Chrysostomos (vol. i. p. 94 ult., p. 122, 31 ed. Savile), so far countenance þe doctrine þat sin led to commerce of man wiþ woman, as þat þey teach þat Adam knew not Eve, his wife, till after their expulsion from Paradise. Þis opinion was founded on þe circumstance þat þe text (Gen. iv. 1) follows þe account of þe expulsion: and doubtless, as still prevalent, was opposed in verse by Milton. It would sunder þe Creator of þe universe from þe Deity to be worshipped, if it had any real support in our Scriptures, but such considerations are even now sometimes excluded in ðeological tenets, and were of no avail in þe ðirteenð century. Þe doctrine þat an eternal reward of a hundredfold is reserved to virginity, of sixtyfold to widowhood after one marriage, of ðirtyfold to þe married, is compactly þus stated by Augustinus, as matter of discussion; "Sive virginalis vita in centeno fructu sit, in sexageno vidualis, in triceno autem coniugalis" (de S. Virginitate xlvi.).

We recognize, þefore, in our writer for þe nuns of Tarent Kaines, a scholar competently instructed in þe history and writers of his profession; one who would be kindly heard, when he spoke, by þose whom he wished to persuade; and one whose eyes were turned to Tarent: and he will be bp. R. le Poor.

"From Lelands words þat *Tarent nunry of late stode about Crayford bridge over Stowre ryvar, lower þan Blanford*, it is inferred þat þe demolition of þe buildings of þis house took place at an early period after þe Dissolution. All traces of its buildings have long disappeared."

Its records are not in any public collection.

JULIANA.

JULIANA.

Royal MS.
17 A. xxvii.
[Leaf 56.]

Her cumleð þe uie of seinte iuliane. ant telleð of liflade
þire.

IN ure lauerdes luue þe is feader of frumſchaft. ant on
his deorewurðe funes nome. ant o þes haligastes. þat
glideð of ham baðen. alle lewede men. þat underſtonden
ne mahen latines ledene. liðin. ⁊ luſtnin ane meidenes
liflade. þat is of latin iturnd into engliſch. þat te lif hali
lefdi. in heouene luuie us þe mare. ant of þis lihinde lif:

*[Leaf 56, back.] leade us wið hire ern*dunge. þe is icoren of criſt into þe
eche of heouene.

[MODERNIZED.]

Here begins the life of St. Juliana, and tells of her
life.

In the name of
God, let all un-
learned men
listen to the life
of a maiden.

In the love of our Lord, who is father of creation, and
in the name of his precious Son, and in (the name) of the
Holy Ghost, that glides from them both, let all unlearned
men who cannot understand the Latin language, hearken
and listen to the life of a maiden, which is turned from
Latin into English, that the life-holy lady in heaven may
love us the more, and from this lying (deceptive) life lead
us with the intercession of her who is chosen of Christ,
into the eternal (life) of heaven.

JULIANA.

Ʒ þe feaderes Ʒ i þe sunes Ʒ i þe hali gastes *Mome*. Her *Bodl. MS. 34.*
Ʒiginneð þe liflade. ant te passiuu of seinte *Juliane.* [*Fol. 36b.*]

IN ure lauerdes luue þe feader if of frumscheft. ant
iþe deore wurðmunt of his deorewurðe sune. Ʒ iþe
heiunge of þe hali gaste. þe of ham ba glideð. an godd
unagin euch godes ful. Alle leawede men. þe understonden
ne mahen latines ledene. lideð Ʒ lusteð þe liflade of a
meiden. *þat if of latin iturnd: to englishe leode. wið **[Fol. 37.]*
þon þat teof hali leafdi. in heouene luuie uf þe mare. Ʒ
þurh þis lihnde lif. leade us to þat eche. þurh hire eadi
erndunge. þat crist if swiðe icweme. *lihinde; dis-*
appointing.

[MODERNIZED.]

In þe name of þe Faþer, and of þe Son, and of þe Holy
Ghost. Here beginneð þe life, and martyrdom of St.
Juliana.

In þe love of our Lord, who is Faþer of all creation,
and in þe glory of his precious Son, and in þe extolling
of þe Holy Ghost who proceeded from þem boð, one God,
without beginning, full of every good, all ye lewd men,
who cannot understand the Latin language, hear ye and
listen to þe life of a maiden which is turned from þe
Latin into þe English language to þe end þat þis holy
lady in heaven may love us þe more, and þrough þis
loaned life, may lead us to þe eternal one, by her blessed
merits, which are very acceptable to Christ. *Translated from
the Latin.*

Þeof meiden. ant tis martir. wes iuliane inempnet. in nichomedes burh. ⁊ of heðene cun icumen. ant hire fleſchliche feder wes affrican ihaten. of þe heðene meſt þeo þat criſtene weren: derfliche droh ham to deaðe. ah heo as þeo þat te heouenlich feder luuede. leafde al hire aldrene lahen. ⁊ bigon to luuien þene liuiende lauerd þe luſſum godd. þat wiſſeð ant weldeð al þat is on worlde: ⁊ al þat iwraht is. þa wes biþon time as redegunge telleð. Maximian þe modi keifer ine rome heinde ant heriende heðene mawmez. wið unmeð muchel hird ⁊ unduhti duheðe. ⁊ fordemde alle þeo: þe on drihtin bilifden. þes Maximian luuede an heh mon of cunne ant eke riche of rente elewſius wes ihaten. ant weren as feolahes þurh mucche freontſchipe. þis meidenes feder ⁊ he. weren ſwiðe wel togederes: as he ſumchere iſeh

The maiden was named Juliana.

Her father Africanus persecuted the Christians; yet she loved the living God.

Maximian the emperor had a friend named Eleusius.

This maiden and this martyr was named Juliana, in the city of Nicomedia, and (was) come of heathen kin, and her fleshly father was called Africanus, greatest of the heathen. Those that were Christians, he strongly drew them to death. But she, as one whom the heavenly father loved, left all her parents customs, and began to love the living Lord, the lovesome God, that directs and rules all that is in the world, and all that is wrought (created). Then was at that time, as the reading tells, the proud Maximian emperor in Rome, extolling and praising heathen idols, with an immensely great company and unworthy dignity; and he condemned all those who believed on the Lord. This Maximian loved a man high of kin and also rich in revenue. He was called Eleusius. And they were as companions through great friendship. This maidens father and he were very well together. As he on one occasion saw

Þeof meiden ⁊ teof martyr þat ich of munne ; wef Juliene inempnet. i Nichomedese burh. Al of heaðene cun icumen ⁊ akennet. ⁊ hire fleshliche feader affrican hehte. þe heande ⁊ heafede mest men þe weren cristene. ⁊ droh ham þurh derue pinen to deaðe. Ah heo af þeo þat te hehe heouenliche lauerd hefde his luue ileuet. leafde hire ealdrene lahen ⁊ bigon to luuien þen aa liuiende goð þe luffume lauerd. þat schupte alle schaftes ⁊ wealdeð ⁊ scheaftes. wisseð efter þet his wil is. al þat ischeapen is.

Wes iþon time af þe redunge telleð. þe modi Maximien keifer irome. heriende. ⁊ heiende heaðene maumez. wið unimeað muchel hird. ⁊ wið heh duheðe. ⁊ fordemde alle þeo þe o drihtin bilefden. þes mihti maximien luuede an eleusium biuoren monie of his men. Akennet of heh cun. ⁊ fwiðe riche of rente. ⁊ zunge mon of zeref. þes zunge mon eleusius. þat þus wef wel wið þe king. hefde inune feolahschipe to affrican. ⁊ wef iwunet ofte to cumen wið him *to his in. ⁊ ifeon his dohter.

*[Fol. 37b.]

þis maiden and þis martyr of whom I make mention was named Juliana, in þe town of Nicomedia, come entirely, and descended from a heaþen race, and her fleshly faþer was called Africanus, who vexed and insulted very much men þat were Christians, and drew þem ðrough doleful pains to deað. But she, as one þat had lent her love to þe high heavenly faþer, left her parents customs, and began to love þe everliving God, þe lovesome Lord, who created all creation and ruleð and directeð according as his will is, all þat is created. High birth of Juliana.

In þat time, as þe reading telleð, þe moody Maximian Date. was emperour in Rome, glorifying and extolling heaðen mammets, wiþ an immensely great following, and wið high dignity, and condemned all þose who believed in þe Lord. þis mighty Maximianus loved one Eleusius before many of his men, born of a high race, and very rich in revenue, and a young man in years. þis young man Eleusius, who was þus well wiþ þe king, had close fellowship wiþ Africanus, and was accustomed often to come wið him to his dwelling and to see his daughter.

hire utnume feir. ant freoliche. he felde *him* iwundet.
þat wið uten lechnunge of hire libben he ne mahte.
 Affrican wifte wel *þat* he wef free boren. ⁊ *þat* him
 walde bicumen a free boren burde. ant ȝettede *him*
 **[Leaf 57.]* his dohter. ⁊ wes sone *ihondfald al hire unwilles.
 ah heo trufte on him *þat* ne trukeneð namon: *þat*
 trufteð treowliche on him. ant each deis dei eode
 to chirche to leornen godes lare. ȝeornliche to witen
 hu ha mahte best witen hire unweommet. ⁊ hire meið-
 had wiðuten man of monne. Elewfius þe luuede hire
 longe hit him þuhte. *þat* tis dede nere idon. *þat*
 heo ibroht were þurh wedlac to bedde. ah as ha wende

Eleusius fell in her exceptionally fair and noble, he felt himself
 love with
 Juliana ; wounded, so that without healing of her he could not
 live. Africanus knew well that he was gently born, and
 that a gently born bride would (well) become him ; and
 granted him his daughter ; and (she) was soon hanselled
 and her father granted her to
 him. all against her will. But she trusted on him that fails no
 man who trusts truly in him ; and at each days dawn (day),
 she went to church to learn Gods lore, earnestly to know
 how she might best keep herself unspotted, and her maiden-
 hood without commerce of man. To Eleusius, who loved
 her, it seemed long, that this deed were not done, that she
 were brought through wedlock to bed. But as she thought

As he hefde en chere bihalden swiðe ðeorne hire ut-
numne feire. ⁊ freoliche zuheðe; felde him iwundet
in wið in his heorte wið þe flan þe of luue fleoð. swa þat
him þuhte þet ne mahte he nanef weif wið ute þe lechnunge
of hire luue libben. Ant efter lutle stounde wið ute long
steuene. wef him seolf sonde to Affrican hire feader. ⁊
bifohte him ðeorne þat he hire ðeue him. ⁊ he hire walde
menskin wið al þat he mahte. Af þe þing i þe world
þat he meast luuede. Affrican wiste þat he wef swiðe freo
iboren. Ant walde wel bicumen him a freo iboren burde.
⁊ ðetede him his bone. Ha wef him sone ihondsald þah
hit hire unwil were. An ha trufte upon him þat ne
truked na mon. ha trewliche him trufte on. ⁊ eode to
chirche euche daheðef dei. to leornin godes lare. biddinde
ðeorne wið reowfule reames. þat he wiffede hire o
hwuche wife ha mahte witen hire meiðhað from mones
man vnwemmet.

Elewifus þat luuede hire þuhte sw[i]ðe longe þat
ha neren to brudlac ⁊ to bed ibrohte. ah heo forte

As once he had very earnestly beholden her exqui-
sately fair and ladylike youð; he felt himself wounded
wifin his heart, wif þe arrow which fleð from love,
so þat it seemed to him, þat he could nowise, wiðout
þe medicine of her love, live. And after a little time
wiðout a long tale, he was himself his messenger to
Africanus her faþer, and besought him earnestly, þat he
would give her to him, and he would grace her wif all
þat he was able, as þe þing in þe world, þat he most
loved. Africanus knew þat he was very gently born,
and þat a gentleborn bride would well suit him, and
he granted his request. She was soon hanselled to him,
þough it were against her consent. But she trusted upon
him þat deceives no man: she truly trusted in him and
went to church at every days dawn, to learn Gods lore,
praying earnestly wif rueful erics, that he would direct
her in what way she might preserve her maidenhood
from mans commerce, unstained.

Juliana loved by
Eleusius.

Given to him by
her father.

To Eleusius, þat loved her, it seemed very long, that
she were not to bridal and to bed brought, but she to

hire summef weis to witenc. fende him to seggen. þat nalde ha
lihten fwa lahe ne nehlechen him for nan liuende mon. er
þen he were under Maximian hehest in rome þat is heh reue.
Sone fo he iherde þis. he bi-ȝet et te keifer þat he ȝettede

¹ Altered from *hem.* him¹ reue to beonne as þat he ȝirnd hefde. ant he as me

þa luuede. lette leaden him into ture. ȝ te riche riden in.
ȝ tuhen him ȝont te tun: from strete to strete. ant al þe
tur wes bitild. þat he wes in. wið purpre wið pal. ȝ wið

² MS. cicalatur. cicalatun.² ȝ deorewurðe claðes. as þe þat heh þing hefde to
heden. ant þa he hefde þis idon: he fende hire to seggen.
þat he hefde hire wil iwraht. ȝ heo schulde his wurchen.

Iuliane þe edie ihesu crifef leouemon of his bliffule
* [Leaf 57, back.] luue balde hire feoluen. fende him to onfwere. *bi
an of hire sonden. Elewfiuf wite þu hit wel ireadi.
wraðði fo þu wraðði. no lengre nulich hit heolen

Juliana sent him
word that she
would not ap-
proach him till
he were High
Reeve. He pro-
cured this dignity
from the em-
peror ;

and then told her
he had wrought
her will.

Juliana boldly
replied that

to guard herself in some way, she sent to him to say that
she would not descend so low, nor approach him for any
living man before he were, under Maximian, highest in
Rome, that is, High Reeve. As soon as he heard this,
he procured from the emperor that he should grant him
to be reeve, as that which he had desired ; and he, as man
loved (to have it) then, caused him to be led into a tower ;
and ride into his province ; and they drew him about
the town, from street to street. And all the tower that he
was in was awned with purple, with pall, and with cicala-
toun and precious cloths, as he that high things had to
heed. And when he had done this, he sent to her to say
that he had wrought her will, and she ought to work his.

Juliana the blessed, Jesus Christ's beloved, with his
blissful love, made herself bold, sent to him as answer, by
one of her messengers, " Eleusius, know thou it well ready,
be as wroth as thou mayst, no longer will I conceal it

werien hire wið him fumme hwile : *fende him to seggen.
 þat nalde ha nawt lihten se lahe to luuien. Ne nalde ha
 neolechin him for na liuiende mon. ear þen he were under
 Maximien. heheft i Rome. þat if heh reue. He ase
 timliche af he hefde iherd þif. biȝet ed te Keifer þet he
 ȝette him al þat he walde. ƿ lette af me luuede þa leaden
 him i cure up o fowr hweoles. ƿ teon him ȝeon te tun
 þron from strete to strete. Al þe cure ouertild þat he wef
 itohen on : wið purpres ƿ pelles. wið ciclatunf ƿ cendalf
 ƿ deorewurðe claðes. As þe þat se heh þing hefde to
 heden. ant se riche reffchipe to rihten ƿ to readen. þa
 he hefde þuf idon. fende hire þus to seggen hire wil
 he hefde iwraht. Nu hið ha ſchulde wurchen. Juliene
 þe eadie ihesu cristes leofmon of hið bliffule luue balde
 hire ſeoluen, ƿ fende him al openliche bi fonde to
 seggen. þis word ha ſend te for nawt þu haueft if-
 wechte. wreaðe ſe þu wreaðe. Do þat tu do wult nule
 ich ne ne mei ich lengre heolen hit te ȝef þu wult

•[Fol. 38.]

defend herself against him for some while, sent to him
 to say, that she would not condescend to love so low,
 nor would she come near him for any living man, till he
 should be under Maximianus, þe highest in Rome, þat is
 þe High Reeve. He, as soon as he had heard þis, pro-
 cured from þe emperor þat he should grant him all þat
 he would, and so ordered þat, as man would have it þen,
 he was led about in a chariot upon four wheels, and
 drawn þrough þe town from street to street. All þe
 chariot was over awned, in which he was drawn, wið
 purple and palls, wið ciclatoun and sindon and precious
 cloðs, as one þat had so high þings to take heed for,
 and so mighty an office to direct and to advise in. When
 he had done þus, he sent to her to tell her he had
 wrought her will, and now she should work his. Juliana
 þe blessed, Jesus Christs leman, out of his blissful love,
 made herself bold, and sent to him all openly by a messenger
 to say; þis word she sends þee; for nought hast þou
 toiled, be as wrað as þou may, do as þou do wilt; I will
 not, nor can any longer conceal it from þee: if þou wilt

She requires in
 him high official
 rank.

þe. 3ef þu wult leauen þe lahen þat tu lift in. ant leuen
 in godd feder. ⁊ in his deorewurðe fune. ⁊ iþe hali gaft.
 ichulle wel neomen þe. 3ef þu nult no: þu art wundi of me.
 ⁊ oðer luue fech þe. þa þe reue iherde þis: he wreððede
 him fwiðe. ⁊ hire feder cleopede. ant feng on to tellen
 him. hu his dohter droh him from deie to deie. ant efter
 þat he wende to habben his iwil fō ha him þis word
 fulliche fende. Bi þat ilke godd quoð hire feder þat me
 is lað to gremien beo hit foð þat tu feift to wraðer heale
 feide ha hit. ant nu ichulle o great grome al biteachen hire
 þe. to wurchen þi wil. ⁊ al þat te wel likeð as mit tin
 ahne. ⁊ me cleopede hire forð biuoren hire feder. ⁊ he
 feng feire to fondin his dohter Mi deorewurðe dohter hwer
 fore uorfakeftu þi fy. ant ti felhðe. þe weolen ant te
 wunnen þat walden awakenin ant waxen of þi wedlac. þat

if he would be- from thee; if thou wilt leave the customs that thou
 come a Christian liest in, and believe in God the Father, and in his precious
 he should have Son, and in the Holy Ghost, I will indeed take thee; if
 her; but not otherwise. thou wilt not, thou art quit of me; and seek thee another

love." When the reeve heard this, he became very wroth,
 Then the reeve complained to her father, who and called her father, and began to tell him how his
 swore that if it were true, he daughter drew him on from day to day, and after he
 would hand her thought to have his will, she strangely sent him this
 over to Eleusius word. "By that same God," quoth her father, "whom
 to do as he pleased with her. I am loth to anger, be it true that thou sayest, to (her)
 sorrow she said it, and now I will in great anger alto-
 gether give her up to thee to work thy will and all that
 pleases thee, as with thine own." And she was called

forth before her father; and he began fairly to try his
 Her father strives by fair words to daughter: "My precious daughter, wherfore forsakest
 turn her from her purpose; thou thy victory and thy happiness, the wealth and the
 joys that would arise and grow out of thy wedlock, which

leauen. þe lahen þet tu liuest in ant leuen i godd feader. ƿ in his deorwurðe sune. ƿ i þe hali gaft folkene froure. an godd *þat if igret wið euehel cunnes gode: Ich chule wel neome þe. ƿ ƿef þat tu nult no: þu art windi of me: ƿ oðer luue sech þe. Þa þe hehe reue iherde þif ondfwere: bigon to wreðen fwiðe: ƿ cleopede hire feder forð. ƿ feng on to tellen. hwuch word ha sende him. Efter þat he wende forte habben idon al þat he wilnede. Affrican hire feader wundrede him fwiðe. ƿ bigon to swerien. bi þe ilke godes þat me if lað to gremien. beo hit soð þat tu seiift: to wraðer heale. ha sehð hit. ant ich wulle o great grome al biteachen hire þe: ƿ tu do hire. al þat tu wult. He þonkede him. ƿ heo wef icleopet forð. ƿ Affrican hire feader feng on earft feire on; to lokin ƿef he mahte wið eani luue speden. Juliene quod he mi deorewurðe dohter. sei me hwi þu forsakeft. þi fy ƿ ti selhðe: þe weolen ƿ te wunnen. þe walden awakenen. ƿ waxen of þe wedlac þat ich reade. þe to: hit nis nan

*[Fol. 38b.]

leave þe customs þat þou livest in and believe in God þe Faþer, and in his precious Son, and in þe Holy Ghost, the Comforter of the world; One God þat is magnified wið good of every kind, I will readily take þee, and if þou wilt not do þat, þou art quit of me, and seek þee anoþer love. When þe high reeve heard þis answer, he began to be very wrað, and called her faþer forð, and began to tell him what a word she had sent him, after he supposed he had done all þat she demanded. Africanus her faþer wondered at it much, and began to swear, "By þe same gods, whom it is grief to me to anger, be it true as þou sayest, to her sorrow she saið it, and I will in great anger altogeþer hand her over to þee, and do þou to her all þat þou wilt." He ðanked him, and she was called forð, and Africanus her faþer began first to look fairly on her, to see if he might wiþ any love speed. "Juliana," asked he, "my precious daughter, tell me why þou abandonest þe triumph and happiness, þe felicity and joys, which would spring up and grow out of þe wedlock þat I advise þee to. Tis no

Juliana demands the conversion of Eleusius.

She is urged by her father to wed Eleusius.

ich þe to reade. for he if inoh lauerd elewsius ine rome. ⁊
 tu maht beon leafdi dohter ʒef þu wel wult. Iuliane þe
 *^[Leaf 58.] eadie onfwerede him ⁊ feide af þeo þat *ine godd hire
 hope hefde. ʒef he wule leuen an god al mihti. þenne mei
 he speoken þrof ⁊ inohraðe fpeden. ant ʒef þat he nule
 nawt. ne ſchal wiuen on me. wiue þer hiſ wil is. þa hire
 feder iherde þis : þa feng he to ſwerien. Bi mi kine-
 wurðe lauerd apollo. ant bi mi deore leafdi diane. þat ich
 muche luuie. ʒef þu haldeſt heron. ichulle leoten deor to
¹ A hole in the MS. teoren ant to luken þe. ⁊ ʒeouen þi fleſch : [to]¹ fuheles of
 þe luſte. Iuliane him onfwerede ⁊ ſofteliche feide. ne wen
 þu nawiht leoue feder. þat tu affeare me ſwa. for ihesu
 criſt godes ſune þat ich on leue ⁊ luuie as lauerd luſ-
 ſumeſt on liue. þah ich beo forbernd. ⁊ to loken limel.
 nulich heronont buhen þe nawiht þa feng eft hire [fe-
 der] on wið olhnunge to fondin ʒef he mahte eiſweis
 wenden hire heorte. ⁊ feide hire luſſumliche. þat

but she declares
 that if he will
 not believe in
 God Almighty,
 he shall not
 marry her.

Her father then
 swears that he
 will let wild
 beasts tear her.

But she says
 though she were
 torn limb from
 limb, she will
 never give way.

I counsel thee to? for Eleusius is lord enough in Rome, and thou mayest be lady, daughter, if thou wilt." Juliana the blessed answered him, and said, as one who had her hope in God, "If he will believe in God Almighty, then may he speak of it and succeed quickly enough, and if he will not, he shall not marry me, let him marry where his will is." When her father heard this, then began he to swear: "By my royal lord Apollo, and by my dear lady Diana, whom I much love, if thou holdest to this, I will let beasts tear and rend thee asunder, and give thy flesh to fowls of the air." Juliana answered him, and softly said, "Think not, dear father, that thou mayest terrify me so, for (by) Jesus Christ, Gods Son, on whom I believe, and whom I love as lord, lovesomest in life, though I be burnt up, and plucked asunder limbmeal, I will not, as regards this, bow to thee." Then began her father again with flattery to try if he might in any way turn her heart, and told her lovesomely that

eðelich þing. þe reffehipe of romc. ant tu maht 3ef þu wult.
 beon burhene leafdi. ⁊ of alle þe londes þe þerto liggeð.
 Juliene þe eadie onfwerede him ⁊ feide. [ʿaf þeo þat ine ¹ From MS. R.
 godd hire hope hefde.] 3ef he wule luuien. ⁊ leuen godd. al
 mihti; þenne mei he [ʿfpeoken] þrof. ⁊ fpeden inoh reaðe.
 for 3ef he þat nule no; ich fegge þe þat foð if. ne fchal he
 wiuen on me. Sei nu hwet ti wil is. affrican wreaðede ⁊
 fwor swiðe deopliche. for þe drihtfule godd apollo mi ^{[Fol. 39.]}
 lauerd. ⁊ mi deore leafdi þe deorewurðe diane þat ich
 muche luuie. 3ef þu haldest her on; ich fchal leote wilde
 deor to luken ⁊ to teore þe ⁊ 3eoue þi ffeſch fode to fuhelef
 of þe luſte. Juliene him onfwerede. ⁊ fofteliche feide. Ne
 lef þu nawt leoue feader þat tu offeare me fwa; ich fwerie
 a3ein. þe ihesu criſt godes fune. þat ich on leue. ⁊ luuie
 af leoflukeft. ⁊ luſſumeft lauerd. þat ich cwie beo for-
 bearnd baðe lim ⁊ lið ileitinde leie. Nulle ich þe her
 onont þreaté ſe þu þreate buhe ne beien.

[A]ffrican feng eft on. ⁊ to fondin ongon 3ef he mahte ^{eft MS.}
 eanif weif olhnunge wenden hire heorte: ⁊ leof-

contemptible þing þis prefecture of Rome, and þou mayest, if þou wilt, be lady of þe town, and of all þe lands þat belong þereto." Juliana, þe blessed, answered him and said, "If he will love and believe in God Almighty, þen may he speak of it; and speed quickly enough: for if he will not, he shall not swive on me. Say now what þy will is." Africanus was wrað and swore very deeply. "Before the lordly god Apollo, my master, and my dear lady, þe precious Diana, whom I much love, if þou holdest to þis, I shall make wild beasts lacerate and tear þee, and give þy flesh as food to fowls of þe air." Juliana answered him and softly said, "Believe not, dear faþer, þat þou canst terrify me so; I swear on þe oþer hand; by Jesu Christ, Son of God, on whom I believe, and whom I love as loveliest and lovesomest lord, þough I be quite burnt up, boð limb and joint in gleaming flame; I will not, as regards þis, bend nor bow to þe, ðreaten as þou mayest.

Africanus tried again, and began to attempt, if he were able, anywise, by flattery to turn her heart, and kindly

ne schulde ha nane wunne lihtliche wilnin: þat he ne schulde welden. wið þat ha walde hire þonc wenden Nai quoð þat meiden schuldich don me to him þat is alle deoulen bitaht. ƿ to eche deð idemet. to furwurðen wið him world abuten ende. for hif wedlakef weole oðer for eni wunne. for foð ich hit fegge unwurð if hit me. ichulle þat he hit wite wel.

*[Leaf 58, back.] ant tu *eke mid him þat ich am iweddet to an þat ichulle treowliche to halden ant wið uten lef luuien. þe if unlich him. ƿ alle worldlich men. ne nullich him nowðer leauen. ne lihen for weole ne for wunne. for wa. ne for wunne þet ȝe mahen don me. þa feng hire feder te wreððen fwiðe ferlich ƿ fwiðe hokerliche freinede. Me hwet if he þes were þat tu art to iweddet. þat tu haueft wið uten me þine luue ilene[t]¹ for hwam þu leteft lutel of þat tu schuldest luuien. ne ich neuer þat ich wite nef wið him icnawen. For gode quoð þet meiden þin harm if þe

¹ A hole in the MS.

she should not easily desire any joy that she should not possess, provided she would alter her mind. "Nay," quoth the maiden, "should I join myself to him who is given up to all devils, and doomed to eternal death, to perish with him world without end, for the weal of his wedlock or for any joy? Forsooth, I say it, unworthy it is of me. I will that he should know it well, and thou also with him, that I am wedded to one to whom I will truly hold, and without falsehood love, who is unlike him and all worldly men. Nor will I either leave or deny him for wealth or for pleasure, for woe nor for joy that ye can do me." Then began her father to get wroth very strongly, and very mockingly inquired, "But what is this husband to whom thou art wedded, to whom thou hast without me committed thy love, for whom thou carest little for what thou shouldst love? Nor was I ever, that I know, acquainted with him." "Before God," quoth the maiden, "thy harm is the

Juliana declares she is wedded to one whom she will truly love.

Her father mockingly inquires who this husband is.

tede luueliche. ƿ seide hire fikerliche. þat ne schulde ha lihtliche wilni na wunne; þat ha ne schulde wealden. wið þerean þat ha walde hire wil wenden. Nai quoð ha þat nis nawt. schulde ich do me to him. þat alle deoflen if bitaht. ƿ to eche deað fordemet. to forwurðe wið him worlt buten ende iþe putte of helle: for his wedlackef weole oðer for ei wunne. To soðe ich hit segge þe. Vnwurð hit if me. Ich chulle þat he wite hit ful wel. ƿ tu eke mid al; ich am to an iweddret þat ich chulle treowliche wiðute leaf luuien. þat if unlich him ƿ alle wortliche men. ne nulle ich neauer mare him lihen ne lea*uen. for weole ne for wunne. for wa ne for wontreaðe þat 3e me mahen wurchen.

*[Fol. 39b.]

Hire feader feng on to wreaððin fwiðe ferliche ƿ easkede hire hokerliche. Ant hwet if he þef were þat tu art to iweddret. þat tu haueft wið ute me se forð þi luue ileuet. þat tu leteft lutel. of al þat tu schuld-est luuien. Ne ich nes neauer þat ich wite 3et. wið him icnawen. for gode quoð þe meiden þin hearm if þe

said to her, "þat surely she should not easily desire any pleasure, þat she should not obtain, provided þat hereby she would alter her resolution." "Nay," quoð she, "þat is naught. Should I join myself to him, who is given up to all þe devils and doomed to deað eternal to perish wiþ þem world wiðout end in þe pit of hell, for þe wealð of his wedlock, or for any joy? For sooð, I say to þe; unworðy it is of me. I will þat he know it full well, and þou also þerewið; I am espoused to one, whom I will truly wiþout falsehood love, one who is unlike him and all worldly men, nor will I ever more him deny nor desert for wealð or for joy, for woe nor for misery þat ye may do me."

Juliana refuses to wed a heathen,

and declares that she is espoused

Her faþer took to getting wroð very strongly, and asked her tauntingly: "And what is þis husband to whom þou art wedded, to whom þou hast wiðout me so far þy love committed, þat þou carest little for all þou shouldst love. No, I was never, þat I know as yet wið him acquainted." "Before God," quoð þe maiden, "þy injury is þe

mare nawt forþi þet tu nauest ofte iherd of him Ʒare. þat if
 iefu godes fune. þe forto lefen moncun þat forloren ſchulden
 beon: lette hiſ deorwurðe lif on rode. ne ich ne ſeh him
 neuer þat me fare forþuncheð. ah ichim luue ant leue
 af on lauerde. ne ſchal me firſin him from: nowðer deouel
 ne mon. For mi lif quoð hire feder þe ſchal laðin hiſ
 luue for þu ſchalt beon ibeaten. mid beſmes ſwa bittre þat.

¹ MS. wraðel. tu wummon were ſchal to wraðer¹ heale iwurðen. Swa
 muche quoð ha ich iwurðe him þe leouere: So ich derure
 þing for hiſ luue drehe. þat ti wil if: wurch nu. Ƴ he het
 hatterliche ſtrupen hire ſteortnaket. Ƴ beten hire ſwa
 luðere þat hire leofliche lich: liðeri al oblode. Ƴ ſwa ha
 duden ſo luðere þat te blod Ʒet adun of þe Ʒerden. Ƴ heo
 bigon to Ʒeien. Beaten ſo Ʒe beaten Ʒe beliales bu*delef.
 ne mahe Ʒe nowðer mi luue ne min bileaue lutlen toward
 him mi luffum leof mi leowinde lauerd ne nullich leauen

*[Leaf 59.]

greater; not because thou hast not often heard of him long ago, that is, Jesus Christ, Son of God, who, to liberate mankind, that must have been lost, gave up his precious life on the cross. I have never seen him, which grieves me sore; but I love him and believe on him as Lord; nor shall any remove me from him, neither devil nor man.”

“By my life,” quoth her father, “thou shalt loathe his love, for thou shalt be beaten with birches so bitterly that it shall turn to sorrow (to thee) that thou woman wert.”

“So much,” quoth she, “shall I become the dearer to him, as I suffer more pain for his sake. What thy will is, work now.” And he bade savagely to strip her stark naked, and beat her so villanously that her lovely body should lather all in blood. And so they did, so villanously that the blood gushed down from the rods. And she began to cry out, “Beat as ye will, ye ministers of Belial, ye can lessen neither my love nor my faith towards him, my lovesome dear one, my living Lord; nor will I believe

Her father then threatens her again, but all in vain.

She is stript stark naked, and brutally beaten with rods.

mare. Nawt for þi þat tu nauest iherd of him ȝare. þat if ihesu godef sune. þat forte alesen moncun þat schulde beon forloren al ; lette lif o rode. Ich ne seh him neauer ƿ þat me of þuncheð. Ah ich him luuie ƿ wulle don. ƿ leue on af o lauerd. Ne schal me firsen him from. Nowðer deouel ne mon. for mi lif quoð hire feader þe schal laðin hif luue. for þu schalt habbe þrof hearm ƿ scheome baðe ƿ nu þu schalt on alre earft. af on ernesse sƿa beon ibeaten wið bittere besmen. þat tu were wummon of wummone See oþer Text. bosum to wraðerheale eauer iboren iþe worlde.

Swa muche quoð þat meiden ich beo him þe leouere. se ich derfre þing for hif luue drehe. [ƿurch] þu þat ti wil if. ȝe quoð he bliðeliche. ant swiðe heatterliche. strupen hire steort naket. ƿ leggeð se luðerliche on hire leofliche lich : [þat] hit liðeri o blode. Me nom hire ƿ dude sƿa þat hit ȝeat adun of þe ȝerden. ant heo bigon to ȝeien. Beaten se ȝe beaten ȝe belialef budefef. ne mahe ȝe nowðer mi luue ne mi bileaue lutlin towart te liuiende godd mi leofsume leofmon. þe luuewurðe lauerd. ne

¹ A word is erased in the Bodl. MS. * [Fol. 41 wrongly numbered, or Fol. 40 is wanting.] ƿ MS.

greater. Not, for all þat, þat þou hast not heard of him long since : þat is Jesu, Son of God, who to redeem mankind, which must oþerwise have all been lost, gave up life on þe cross. I have never seen him and þat displeases me ; but I love him and will so do ; and believe on him as on þe lord. Nor shall any remove me from him, neiþer devil nor man." "By my life," quoð her faþer, "þou shalt loafe his love, for þou shalt have of it harm and shame boð, and now þou shalt first of all, by way of earnest, be so beaten wið bitter birches þat þou [shalt lament] þou wert ever born into þe world, woman of womans bosom.

to Jesus, the Son of God.

"So much," quoð þe maiden, "I shall be to him þe dearer, as for his love I suffer more pain ; do þy will on me." "Yea," quoð he gaily and very savagely, "Strip her stark naked, and lay on so hard on her lovely body þat it laðer in blood." She was taken and so treated þat þe blood ran down off þe rods, and she began to cry out, "Beat ye as ye will, ye ministers of Belial, ye can diminish neiþer my love nor my belief toward þe loving God, my lovely leman, þe loveworþy Lord ; nor

Juliana is beaten with rods.

ower read þat forreadeð ow feoluen. ne ower mix maw-
¹ So in MS. mex¹ þat beoð þef feondef fetlef heien ne herien. for
 teone ne for tintreow þat 3e mahen timbrin. Na quoð he
² falch MS. if hit fwa hit ſchal² futelin fone. for ichulle biteachen
 miſlich þi bodi to elewfium þe riche reue irome ant he
 ſchal forfwelten ant forreden þe efter ef wille wið allef
 cunnef pinen. 3e quoð þiſ meiden þat mei criſt welden. for
 ne mahe 3e nawt don me bute hwet he wule þeauien ow
 to muchelin mi mede 7 te murðe þat lið to meiðhadeſ
 menſke for euer ſo 3e mare merrið me her : ſo mi crune
 bið brihtre 7 fehere. for ichulle bliðeliche drehen euer-
 euch derf for mi deore lauerdes luue. ant foſte me bið euch
 derf hwen ich him ſerui þah þu me to elewfium willeſ
 biteache : ne 3eue ich for inc nowðer. þat 3e me mahen
 harmen. for ſo 3e mare me her harmeð. ſo mare 3e me
 helpeð ſeoueuald to heouene. 7 3ef 3e me doð to deaðe

Her father
 threatens to
 give her up to
 Eleusius; but
 she sets his
 threats at
 naught,

saying, she will
 gladly suffer
 every hardship
 for her dear
 Lords love.

in your counsel, which betrays yourselves, nor extol and
 praise your dung idols, which are receptacles of the fiend,
 for harm nor for torture that ye can contrive." "No,"
 quoth he, "is it so? It shall soon appear, for I will
 deliver thy body to Eleusius, the rich reeve in Rome;
 and he shall (cause thee to) perish, and bewray thee after
 his will with torments of every kind." "Yea," quoth
 this maiden, "that may Christ rule; for ye can do naught
 to me but what he will permit you, to enlarge my reward,
 and the joy that belongs to maidenhoods honour; for ever
 the more ye mar me here, the brighter and fairer shall
 be my crown. For I will blithely endure every hardship
 for my dear Lords love, and soft shall be to me each
 hardship, since I serve him, though thou willingly de-
 liver me to Eleusius. Neither care I for you both—that ye
 can harm me; for the more ye harm me here, the more
 sevenfold ye help me to heaven. And if ye do me to death,

nulle ich leuen ower read þe forreadeð ow seolf. ne þe mix maumez þe beoð þef feondes fetles; heien ne herien. for teone ne for tintreohc þat ze me mahe timbrin. Na nult tu quoð affrican. hit schal sone futelin. for ich chulle sende þe nu ⁊ biteache þi bodi to eleusium þe riche þat reue if ouer rome. ant he schal þe forreaden. ⁊ makie to forswelten. af his ahne wil if þurh al þet eauer far is.

Ʒe quoð þif meiden þat mei godd welden. ne mahe ze nawt do me bute þet he wule þeauien ⁊ þolien ow to donne to mucli mi mede ⁊ te murhðe þat lið to meið-hades menske. for eauer se ze nu her mearreð me mare: se mi crune schal beon brihttre ba ⁊ fehene. for þi ich chulle bliðeliche ⁊ wið bliðe heorte drehen eauer euch derf. for mi leofmones luue þe luffume lauerd ⁊ softe me bið euch far in his seruise. þu wult þu seist azeoue me to eleusium þe luðere. a Ʒef *me for nawiht ne zeoue ich for inc nowðer. þet ze mahen ane pine me here. Ah hit ne hearmed me nawt ah helpeð ⁊ heueð up ⁊ makeð

*[Fol. 41b.]

will I believe in your counsel, which betrays yourselves, nor extol nor glorify your dunghill mammals, which are homes of þe fiend, for harm nor for torture, þat ye can contrive." "No, wilt þou not," quoð Affricanus, "it shall soon appear; for I will send þe now and grant þy body to Eleusius, þe powerful, þat is prefect over Rome, and he shall bewray þee and make þee to perish, þrough all þat is painful, according as his will is."

"Yea," quoð þis maiden, "þat God can rule; nor are ye able to do aught to me, except he will to permit and endure þat you should so do to enlarge my reward, and þe joy þat belonged to þe grace of maidenhood: for in whatsoever measure ye mar me þe more in þat same shall my crown be boð brighter and fairer. þefore I shall bliðely and wiþ gay heart sustain every hurt for my lemmans love, þe lovely Lord, and soft to me is every sore in His service. þou wilt, þou saist, give me to Eleusius þe odious; Give me to him, for naught care I for eiþer of you, þat ye are able only to pain me here: but it harmeð me not, but raiseð me up and makeð

She defies her
torturers.

hit bið me deorewurðe ant ich schal þer þurh bliðe bi-
eumen into endelese bliffen ant ze schulen wrecches áwei
ower wurðes þat ze iboren weren finken to wraðer heale
ow to þe bale bitter deope into helle. Hire feder affrican
þurh þif bittre teone bitahte hire to elewfium þe luðere

*[Leaf 59, back.] *reue. ant he lette bringen hire biuoren him to hif heh
feotel af he fet in dome af reue of þe burhe af he biheold
ant ifeh hire leoffiche leor lilies iliche ƿ rudi af þe rose ƿ
hire leoffiche schape : He fikede af þing þat fare were
iwundet hif mod feng to heaten ant hif meari to melten
ant wiðinnen bernde of þe heate of hire luue swa þat him
þuhte þat he ne bede na mare blisse in þisse liue bute
hire bodi ane to wurchen hif wille ant feng on toward
hire fweteliche to feggen. Mi lif ant mi leouemon. mi
lefdi zef þu wel wult biþench þat in rome richeft am

it shall be precious to me, and I shall thereby blithely
enter into endless bliss, and ye wretches shall—alas!
your fates that ye were (ever) born—sink to your misery,
to the bitter bale, deep into hell.” Her father, Africanus,
through this bitter vexation, handed her over to Eleu-
sius, the wicked reeve. And he caused her to be brought
before him to his high seat, as he sat in judgment, as
reeve of the city. When he beheld and saw her lovely
complexion, like a lily and ruddy as the rose, and her
lovely shape, he sighed as a thing that was sorely
wounded. His mind began to heat and his marrow to
melt; and he burned within with the heat of her love, so
that it seemed to him that he could ask no greater bliss in
this life, except her body only, to work his will. And he
began toward her, sweetly to say, “My life and my leman,
my lady, if thou wilt, consider that I am richest in Rome,

Juliana is given
up to Eleusius,
and brought be-
fore his judg-
ment seat. As
he looks upon
her, his passions
are roused,

and he tries to
move her by fair
words.

mine murhðes monifalde in heouene. ant þef þe doð me to deað. hit bið deore to godd. ⁊ ich ſchal bliðe bicumen to endeleſe bliſſen. ant þe ſchulen wreccheſ wei ower wurðeſ. þat þe weren i þe worlt iboren ⁊ i broht forð se wraðer heale þe ſchule ſinken adun to far ⁊ to eche ſorhe. to bitterneſſe ant to bale deope into helle.

[A]ffrican hire feader bitterliche iteonet bitahtte hire eleuſium þe luðere reue of rome ⁊ lette bringen hire biuoren hiſ ehfiðe. af he ſet ⁊ demde. þe hehe burh domeſ. Af he biſeh ⁊ biheold hire luſſume leor lilief ilieneſſe ⁊ rudi aſe roſe. ⁊ under hire nebfcheft al ſe freoliche iſchapet; weorp a ſic af a wiht þat fare were iwundet. Hiſ heorte ſeng to heaten ⁊ hiſ meari mealten þe rawen rahten of luue þurh euch lið. of hiſ limeſ. ⁊ inwið bearnde of brune ſwa ⁊ ewakede af of calde. þet him þuhte in hef þone. þet ne bede he iþe worlt nanef cunneſ bliſſe. bute hire bodi ane. to wealden hire wið wil efter þat he walde. ⁊ bigon wið ſwotneſſe ſoffte to ſeggen.

[M]i lif ⁊ mi leofmon. ⁊ leafdi þef þu wel wult aſe

my joys manifold in heaven, and if ye do me to deað, þat my deað is precious before God, and I ſhall in joy reach endless bliſſ; and ye ſhall, ye wretches, weep your fates þat ye ſhould be born into þe world and brought forð to miſery; ye ſhall ſink down to woe and to eternal ſorrow, to bitterneſſ and to bale deep into hell.”

Affricanus her faþer, bitterly vexed, gave her up to Eleuſius, þe vile preſect of Rome, and had her brought before his preſence, as he ſat and gave judgments in þe high city court. When he viewed and beheld her lovely complexion, in likeneſſ of a lily and ruddy as þe roſe, and all below her viſage, ſo ladylike ſhapen, he drew a ſigh, as a wight þat was ſorely wounded. His heart began to heat and his marrow to melt, þe fine ſtreeds of love reached þrough every joint of his limbs, and he burned wiþin wiþ heat ſo, and quaked as if wiþ cold, ſo þat it ſeemed to him in his ðought, þat he could pray in þe world for bliſſ of no ſort, except only her body, to deal wiþ her wiþ his will according as he pleaſed, and he began wiþ ſweetneſſ ſoftly to ſay.

“My life and my leman and lady, if it pleaſe þee,

Her father gives her up to Eleuſius.

Symptoms of the malady, love, in Eleuſius.

The lover ſuaſive.

ant iboren heheft hwi deftu uf ba fo wa : þurh þi muchele unwit ⁊ wurchest fo wraðe nulli þe na mare uuel þen þi feolf waldest ah leof me were þat tu þi luðere þonc lefdest. ⁊ te wel schulde wið alle wunne iwurðen. ⁊ neauer of þi wil ne schal þe nawt wontin. ant loke alfwa þe lahen af al þat cun þat tu art of icumen. ⁊ akennet of: leueð ant luuieð hwi leauestu ham þe ane. ⁊ wurðeð þe fo laðe. ne wen þu nawt þe ane wið þi wisdom to ouerfihen ham alle.

LEt quoð ha elewfi ant stew swucche wordef for ne beoð ha riht nohtef. for 3ef þu cneowe ant were cuð wið þe king þat if ouer alle kingef icrunet in heouene lutel waldestu leoten of ower lahelese lahen þet leareð ow to luten dedliche schaften af 3e schulden to¹ *godd ant gremieð ower schuppent for þe cwike deoulen doð ham þrin on hwet 3e bileueð ant hwen so 3e herieð ham : 3e herieð þen unhwiht ant buheð af to healent ant he wule ower hwile bitterliche 3elden. For ne wergeð he neauer to wurchen ow al þat wandreðe world á buten

¹ MS. repeats 'schulden to,'
*[Leaf 60.]

and highest born; why dost thou cause us both such woe through thy great folly, and workest so fiercely? I will thee no more evil than thou wouldest thyself, but it would be agreeable to me that thou leftest thy evil mind, and it should become well with thee with all joy, and naught of thy will shall ever be wanting to thee. And regard also the customs which all the race that thou art come and begotten of, believe and love. Why dost thou alone leave them? Why become they so loathsome to thee? Suppose not that thou alone with thy wisdom surpassest them all."

"I wish thee no more evil than thou wishest thyself."

"If thou knewest the King of kings," said she, "thou wouldst not bow before lifeless creatures."

"Leave," quoth she, "Eleusius, and stop such words; for they are worth right naught. For if thou knewest and wert acquainted with the king who is above all kings, crowned in heaven, little wouldest thou esteem your lawless laws which teach you to bow before mortal (or lifeless) creatures, as ye should do to God, and anger your Creator, for the living devils get into (the idols) on which ye believe; and whenever ye praise them, ye praise the Evil Being, and bow as to a saviour, and he will bitterly repay your time. For he will never weary of working you all misery world without

[*A leaf, 42, is here wanting.*]

ende. Do þat tu don wult for nullich þe nan oðer don bute þef þu liðe ant leue min lare ant luuie godd al mihti ant leaue alle þe lahen þat tu list inne.

ME leof quoð elewfiuf þef me fwa biluuede hit were fone ifeid þe keifer ant ikudd to þe kinge. ⁊ he me walde warpen ut of mine wike ant demen me to deaðe. ant heo him onfwerede. þef þu dredest fo muchel an dedlich mon þe liueð al aþein law ant leueð al hif luue in lifefe fchaften : on hif fchuppent fcheome. ⁊ art offrucht fwa to leofen hif freontschipe. fchuldich þenne forfaken ihesu crift godes fune þe if ort ant ende of al. þat euer god if. þe wule hefter þif lif. þat ich lete lutel of. for hif luffum luue leue wið him feolf þe fy ant þe felhðe of heouenriches wunnen. fpeche þu maht fpillen ant ne fpeden nawiht þah þu me bufte ant beate af þat if bitaht te. ⁊ to derue pine don me ant te dreori deð. ne schaltu þah þu famon flea

end. Do that which thou meanest to do, for I will do no other for thee, unless thou listen and believe my lore, and love God Almighty, and leave all the customs that thou liest in."

"If thou drestest a mortal man, and fearest to lose his friendship, should I forsake Jesus Christ, the beginning and end of all good?"

"My dear," quoth Eleusius, "if I were pleased to do so, it would soon be told to the emperor, and made known to the king, and he would cast me out of my office and doom me to death." And she answered him, "If thou drestest so much a mortal man, who lives quite against law, and bestows all his love upon lifeless creatures to the dishonour of his Creator, and art so affrighted to lose his friendship, should I then forsake Jesus Christ, Gods Son, who is beginning and end of all that ever is good, who will, after this life which I value little for his lovesome love, [that I] live with himself [in] the victory and the happiness of heaven-kingdoms joys? Speech thou mayest spill (waste), and speed not, though thou bruise me and beat as it is given thee (to do), and put me to severe pain and to dreary death; thou shalt not, though thou, foeman, flay

[*A leaf, 42, is here wanting.*]

*[Leaf 60, back.] me : ne schaltu feon *me þe sonre slakien to leuen ant te luuien godd alre gume lauerd. þe reue rudnede ant ogrome grede. strupeð hire steort naket. ⁊ strecheð hire on þe eorðe ant fix men beateð hire hwil ha mahten drehen. þat ha al wef bigan mite blode ⁊ hwil ha hire beoten ha bigonne to ȝeien : þif if þe biginnunge of þe far ant te fcheome þat tu schalt drehen : bute þu to v̄f beie. ȝet tu maht ȝef þu wult burhen þe seoluen. ant ȝef þu mare wiðfeift : wa wurðe him wurft þat te meft sparie. wondreðe to donne. Doð quoð ha deaðef funef al þat te deouel hwaf driuelef ȝe beoð driueð ow to donne. lutel if me of ower luue. laffe of ower wraðe þat wite ȝe to wisse. Nu cweðen heo wa him þenne þe ne wurche þe meft wa. þer wes forhe te feon hire leoffich lich

Juliana is stript
naked, and
beaten by six
men till she is
covered with
blood.

Yet she tells her
tormentors that
she cares not for
them,

me, thou shalt not see me the sooner slacken to believe and to love God, the Lord of all men." The reeve reddened, and in anger cried, "Strip her stark naked, and stretch her on the earth, and six men beat her whilst they may hold out," so that she was all run over with the blood. And whilst they beat her they began to cry out, "This is the beginning of the pain and the shame that thou shalt suffer, unless thou bend to us. Yet thou mayest, if thou wilt, save thyself; and if thou longer refuseth, woe be to him worst that most spareth to work thee misery." "Do," quoth she, "(ye) sons of death, all that the devil, whose drudges ye are, driveth you to do; little care I for your love, less for your wrath, know ye that for certain." "Now," said they, "woe to him, then, who works thee not the greatest woe." There was sorrow to see her lovely body

*tu for na schahlt þe sonre seo me flakien to luuien ant *[Fol. 43.]
to leuen oþen liuiende godd alre gume lauerd.

[þ]e reue feng to rudnin igrome of great heorte. ƿ het hif heaðene men strupin hire steort naket. ƿ strecchen oþer eorðe. ƿ hwil þat eauer fix men mahten idrehen beaten hire beare bodi; þat ha al were bigoten of þe blode. Ha duden al af he bed. ƿ hwil þat ha beoten hire; bigunnen to Ʒeien. þif if a biginnunge of þe far þat tu schalt; ƿ of þe sƷeome drehen: Ʒef þu nult to ure wil buhen ƿ beien. Ah Ʒet þu maht Ʒef þu wult burhe þe feolfen. ant Ʒef þu mare wiðseift; alre monne wurðe him wurft of wa ƿ of wontreaðe þe ne wurche þe meaft.

[D]oð quoð ha deoffel limen al þat te deoffen hwaf driuelef Ʒe beoð driueð ow to donne. lutel me if o fower luue. leaffe of ower laððe. ƿ of þef þreatef riht noht; wite Ʒe hit to wiffe. Nu cweden ha. wa him þe ne fondi to dei for te wurche þe wurft. þer wef forhe to feon on hire freoliche flesch hu ha ferden þer wið. Ah heo

þou shalt not any quicker make me slow to believe in and love God, Lord of all men."

þe prefect began to redden in great anger of heart, and bade his heaþen men strip her stark naked, and stretch She is beaten again. her on þe earð, and as long as six men could hold out, beat her bare body, so þat she should be all suffused wiþ þe blood. þey did just as he bade, and while þey beat her þey began to cry, "þis is a beginning of þe soreness and shame þat þou shalt endure, if þou wilt not bow and bend to our will. But yet þou mayst, if þou wilt, protect þyself; and if þou longer refuse, let worst of all men befall to him of wo and misery, who works not most of þat to þee."

"Do," quoð she, "ye limbs of þe devil, all þat þe devil, whose drudges ye be, driveð you to do, little care She defies her persecutors still. I for your love, less for your hate, and for þese ðreats just noþing, know ye þat for a surety." "Now," said þey, "wo to him þat tries not to spend his life in working her worst mischief." It was þen a sorrow to see how þey dealt wiþ her ladylike flesh. But she

faren so reowliche wið. ƿ þuðdeliche heo hit þolede for þe luue of drihtin ant hwen ha meft far hefde fikerlukeft ha Ʒeide. halden on longe ne leauc Ʒe neuer. for nullich leauen þif luue for luue. ne for eie.

Þe reue þa he herde þif het hire hon up ant hongin biþe toppe. ant fwa me dude fone. ƿ leiden fwa luðerliche on hire on euch half. þat euch dunt defde into hire liche þat ha al biƷet on gure blode. Lauerd godd almihti quoð heo þa. loke to þi meiden. þu fondedeft abraham ant fundeft him treowe þu lef me þat ich mote þe treowliche luuien. hald me min healent af þu haueft bigunnen. for nabich na mahte bute *of þi ftrencðe. ant on þe itrufte nawt ome feoluen ant fwuch hope ich habbe to þin help healent þat her ich habbe bihaten þe þat ne fchal neauer mi luue ne min bileaue lutlin for na derf ne for nan wondreðe. ne for dute of deaðe þah ich hit fchulde

*[Leaf 61.]

dealt with so ruefully. And patiently she suffered it for the love of the Lord, and when she had greatest pain, she cried out most confidently, "Hold on long, nor ever leave off, for I will not leave this love, for love nor for awe."

and that she will never give up her love for the Lord. They hang her up by her hair, and beat her again.

The reeve, when he heard this, bade hang her up and suspend by the hair of the head; and so was soon done, and they laid upon her so villanously on each side, that each blow sank into her body, so that she altogether ran with gory blood. "Lord God Almighty," quoth she then, "look to thy maiden. Thou triedest Abraham, and foundest him true; grant me that I may truly love thee. Hold me, my Saviour, as thou hast begun; for I have no might but of thy strength; and in thee I trust, not in myself. And such hope I have for thy help, Saviour, that here I have promised thee that my love and my belief shall never lessen, for no hardship, nor for any misery, nor for fear of death, though I should

She prays to God for strength.

hit al þuldeliche þolede for drihtin. ƿ hwen ha felde meaft far; fikerlukeft feide. Haldeð longe *ne leaue ƿe neauer. for nulle ich leauen hif luue. þat ich on leue. ne for luue. nowðer ne for luðer eie. *[Fol. 43b.]

[E]leufiuſ iherde þif. ƿ feng hif neb to rudnin ant tendrin ut of teone. ƿ hehte ſwiðe neomen hire ƿ teon biþe top-up; ƿ ſwa me dude ſone. ſwa þat ha hongede feor from þer eorðe. bi þe uaxane. ƿ leiden þa ſe luðerliche on hire on euch halue; þat euch dunt deſde in hire leofliche lich þe ƿet of þe ƿerden al o gure blode. lauerd godd almihti quoð ha loke to þi meiden. þu fondedeſt abraham. ƿ fundeſt him treowe. leſ me þat ich mote. þe treowliche luuien. Halt me healent min ihesu criſt godeſ ſune aſ þu haueſt bigunnen. for nam ich ſtrong of na þing buten of þi ſtrengðe. ƿ o þe itrufte al; ƿ nawt o me feoluen. ant her ich bihate þe. ſwuch hope ich habbe to þin help. milde godd al mihti. ne ſchal neauer mi luue. ne mi bileaue towart te lutlin ne lihen. for na derf ne for na deað; þat ich ſchule drehen.

bore it all patiently for þe Lord, and when ſhe felt moſt ſoreneſſ ſhe confidently ſaid, “Hold on long, nor ever leave off, for I will not leave hiſ love, on whom I believe, neiþer for love nor for fear.”

Eleuſiuſ heard þiſ, and began to be red in face, and to burn out of vexation, and gave orderſ quickly to take her and draw her up by þe hair of þe head, and ſo waſ ſoon done, ſo þat ſhe hung far from þe earð by þe hair, and þey laid upon her ſo villanouſly on each ſide þat every blow dinted into her lovely body, which ran off þe rodſ all in gory blood. “Lord God Almighty,” quoð ſhe, “look on þy maiden. þou temptedſt Abraham and foundſt him true; grant me þat I may be able truly to love þee. Hold me, Saviour mine, Jeſu Chriſt, Son of God, aſ þou haſt begun; for I am not ſtrong of any þing but of þy ſtrengð, and I truſt altogeþer in þee and not at all in myſelf, and here I promiſe þee, ſuch hope I have for þine help, mild God Almighty, never ſhall my love, nor my belief towards þee leſſen nor prove falſe, for any harm nor for any deað þat I ſhall endure.” She is ſuſpended by the hair of the head.

She prayſ.

drehen. þa elewfiuf ifeh þif þat ha þuf feng on to feftnen hire feoluen þohte þat he walde anan don hire ut of dahene ⁊ bed fwiðe bringen hire brune of wallinde breaþ ant healden on hire heauet þat hit urne endelong hire leofliche bodi dun to þe helen ant fwa me dude fone. ah hire hende healent wifte hire unweommet. elewfiuf warð wod ut of hif witte. ant nuſte hwet ſeggen ⁊ het fwiðe don hire ut of hif ehſihðe. ⁊ dreihen hire into darc huſ ⁊ priſunef pine. ant he duden ſone. Heo aſ ha þrinne weſ in þeoſterneſſe hire ane feng te cleopien to criſt ant bidden þeof bone.

LAuerd godd al mihti. mi murhðe ant mi mede mi fy ant mi felhðe þu iſiſt hu ich am biſtaðet ant biſtonden feftne mi bileaue ſteor me ant ſtremg me. for

suffer it." When Eleusius saw this, that she thus began to establish herself, he thought that he would anon do her out of days (*i.e.* put her to death), and bade quickly bring to her burning of boiling brass, and pour it upon her head so that it might run along her lovely body down to the heels, and so it was soon done; but her courteous Saviour kept her unblemished. Eleusius became raging, out of his wits, and knew not what to say, and bade her quickly to be put out of his eyesight, and dragged into a dark house and prisons pain; and they did (so) soon. She, when she was therein in darkness by herself, began to call upon Christ, and to pray this prayer:—

Eleusius, wishing to take her life, has boiling brass poured over her; but it does not harm her.

Then he bids them drag her into a dark prison.

She prays:—
"Lord, strengthen me, for

"Lord God Almighty, my joy and my meed, my victory and my happiness, thou seest how I am bestead and bestood; confirm my belief, steer me and strengthen me, for

[þ]a eleufius feh þat ha þus feng on to feftnin hire feo-
luen ifoðe bileaue; þohte he walde don hire anan
ut of dahene: ƿ bed biliue bringen forð brune wallinde bref.
ƿ healden hit fe wal *hat hehe up on hire heaued. þat hit *[Fol.45, wrongly
numbered.]
urne enddelong hire leofliche lich adun to hire healen. Me
dude al af he het. Ah þe worldef wealdent þat wifte fein
iuhan his ewanigelifte unhurt iþe ueat of wallinde eoli þer
he wef idon in. þat afe hal com up þrof; af he wef hal
meiden. þe ilke liuef lauerd. wifte him unwemmet. his
brud of þe bref þat wef wallinde. fwa þat ne þuhte hit
hire buten afe wlech weater al þat ha felde. Eleufiuſ
wod þa nuſte hwet ſegen. Ah hehte ſwiðe don hire ut
of his ehſihðe. ƿ dreaien in to dorc huſ to priſunef pine
ant ſwa ha wef idon ſone.

[H]eo af ha þrinne wef i þeofterneſſe hire ane. feng
to cleopien to criſt ƿ bidde þeof bone. lauerd
godd almihti mi murhðe ƿ mi mede. mi ſy ƿ al þe
felhðe. þat ich eſter ſeche þu fiſt al hu ich am biſteaðet
ƿ biſtonden. feſtne mi bileaue. Riht me ƿ read me.

When Eleusius saw þat þus he was proceeding to estab-
lish her in þe true faið, he ðought he would put her
anon out of light of day, and bade forðwiþ bring forð
fiery glowing brass, and hold so glowing hot high up on
her head þat it should run along her lovely body down
to her heels. Men did as he ordered. But þe Ruler of
þe world, who saved Saint John his evangelist unhurt
in þe vessel of boiling oil in which he was put, who came
up out of it as sound as he was a perfect maiden man,
þe same Lord of Life, saved for himself unpolluted his
bride from þe brass þat was glowing, so þat all þat she
felt seemed to her but as lukewarm water. Eleusius þen
madly knew not what to say, but ordered her hastily to
be removed from his presence and dragged to a dark
house, to prisons pain: and so was soon done.

Boiling brass is
poured on her.

(Tertullian de
Prescript. Hæret.
xxxvi.)

She is sent to
prison.

She, when she was therein in darkness by herself, She prays.
began to cry to Christ and pray þis prayer, "Lord God
Almighty, my joy and my reward, my triumph and all
þe happiness þat ever I seek, þou seest how I am bestead
and bestood; confirm my faið; direct me and counsel me,

al mi frencðe is uppon þe. mi feder. ⁊ mi moder for ich
 nulle forfaken þe: habbeð forfaken me ⁊ al mi neft falde
 eun me heaneð þet schulden mine freond beon: beoð me
 meft feondes ant mine hinen me beoð meft heanen ah
 habbich þin anef help ich am wil cweme ne leaf þu me
 neuer liuende lauerd as þu wifest daniel bimong þe wode

*[Leaf 61, back.] leunf ant te þreo chil*dren ananie zacharie misael inempnet.
 biwifest unweommet from þe ferliche fur of þe furneife
 swa þu wite ant witen me to witen me from sunne. lauerd
 þurh þif lease lif: lead me to lestinde to þe hauene of
 heale af þu leddest israeles folc þurh þe reade sea buten
 fchip druifot ant hare fan fenchtest þat ham efter sohten
 afal þu mine famen ant to drif drihtin þen deouel þat
 me derueð. for ne mei na mon wið uten þi frencðe
 stonden him azeines lef me þat ich mote ifeon him zet

all my strength
 is in thee.

As thou didst
 protect Daniel
 among the raging
 lions, and the
 three children in
 the fiery furnace,
 so preserve me;
 lead me to the
 haven of salva-
 tion, even as thou
 leddest Israel
 dryfoot through
 the Red Sea.

all my strength is in thee. My father and my mother,
 because I will not forsake thee, have forsaken me, and all
 my nearest kindred afflict me; (they) who should be my
 friends are my greatest enemies, and my hinds are my
 greatest afflictions. But if I have the help of thee alone,
 I am content; never leave me, living Lord. As thou
 protectedst Daniel among the raging lions, and guardedst
 unhurt the three children, named Ananias, Zacharias,
 Misael, from the fearful fire of the furnace, so protect and
 preserve me to shield me from sin. Lord, through this
 false life, lead me to the lasting (life), to the haven of
 salvation, as thou leddest the people of Israel through the
 Red Sea, without ship, dryfoot, and sunkest their foes that
 pursued them; fell thou my foemen and drive off, Lord,
 the devil who afflicts me, for no man without thy strength
 can stand against him. Grant me that I may yet see him

for al mi trust is on þe. Steor me ⁊ streng me for al mi strengðe is of þe. mi feader ⁊ mi moder for þi þat ich nule þe forsaken ; habbe forsake me. ⁊ al mi nestfalde eun. þat schulde beo me best freond ; beoð me meast feondes. ⁊ mine inhinen ; alre meast hea[r]men. herewurðe healent. habbe *ich þin anef help. ich am wilweme ne forleaf þu me nawt luuiende lauerd. af þu biwiftest daniel bimong þe wode liunf ilatet se luðere. ⁊ te þreo children þe chearre nalden from þe lahen þat ha schulden luuien. Ananie ⁊ Azarie ⁊ Misahel inempnet. Al þu al wealdent biwiftest ham unwemmet. wid þat ferliche fur i þe furneise. swa þu wunne of þe worlt wite me ⁊ were ⁊ witere. ⁊ wisse þurh þi wisdom to wite me wið funne. lauerd liuf lattow. lead me þurh þis lease. þis lutle leastinde lif ; to þe hauene of heale. Af þu leaddest israeles leode of egipte bute schip dru fot þurh þe reade sea. ⁊ asenchest hare uan þe ferden ham efter. ⁊ tu folkes feader. aual mine vamen. ⁊ tu drihtin to drif þe deouel þat me derueð. for ne mei na monnes strengðe

*[Fol. 45b.]

for all my trust is in þee. Rule me and strengðen me for all my strengð is from þee. My faþer and my moþer, because I will not forsake þee, have forsaken me, and all my nearest kindred, þat should be best friends to me, are my greatest foes, and my indoor hinds are of all my greatest afflictions. Glory, worðy Saviour ! I have þine only help : I am content, abandon me not, Loving Lord ! as þou protectedst Daniel among þe mad lions abandoned so vilely, and þe ðree children named Ananias, Azarias, and Misael, who would not turn from þe laws þat þey ought to love. All þem, þou Allruler, þou protectedst unstained against þat frightful fire in þe furnace ; so, þou Joy of þe world, protect and defend and preserve and save me wiþ þy wisdom to save me from sin. O Lord, Guide of life, lead me þrough þis false, þis shortlasting life, to þe haven of salvation ; as þou leddest Israels people out of Egypts land wiþout ship, dryfoot, þrough þe Red Sea, and sunkest þeir foes, which marched after þem ; and do þou, Faþer of people, swallow up my foemen, and do þou, Lord, drive off þe devil þat harms me, for no mans strengð

ſchent: þat weneð me to ſchrenchen ant ſchunchen of þe weie: þat leadeð to eche lif. wite me from hiſ lað ant wið hiſ crefti crokes. wite me wið mine unwines þat tu beo euer iheret ant ihciet in heouene ant in eorðe beo þu áá ibleſcet af þu were ant art. ant euer ſchalt beon in eche bliſſe. amen.

þ^a ha hefde ibeden þuſ. com a kempe of helle in englene heowe ant feng on to motin wið þiſ edie meiden. Iuliane þe edie mi leof. þu haueſt for mi luue muchel idrohen ant idrehen ant haueſt for mi luue. feorliche fan þat te wið fehteð þat ogrome greieð þe alles cunef pinen. ne mei ich hit þolien þat ha þuſ merren þe na mare þu haueſt inoh min freontſchipe of-ſeruet. me areoweð þi read ah hercne me nuðen. wurch elewſiufes wil. for ich ʒeue þe leue.

Preserve me from mine enemies, that thou mayest be ever praised, in heaven and earth."

confounded who thinks to make me shrink and step from the way that leads to eternal life. Protect me from his hatred and his crafty devices, guard me against my enemies, that thou mayst ever be praised and extolled, in heaven and in earth. Be thou ay blessed, as thou wert, and art, and ever shalt be in eternal bliss. Amen."

A devil in angel-form comes to her, and tells her she has suffered enough, and that she may work the will of Eleusius.

When she had prayed thus, there came a warrior of hell in form of angels, and began to discourse with this blessed maiden. "Juliana the blessed, my dear, thou hast borne and suffered much for my love, and hast for my love strange foes that fight against thee, that in anger prepare for thee pains of every kind. I cannot endure it, that they mar thee thus any more; thou hast sufficiently merited my friendship; I rue thy purpose; but hearken to me now. Work Eleusiuses will, for I give thee leave."

wiðuten þin stonden him to ʒeines. lef¹ me þat ich mote¹ MS. lef.
 mihti meinfule godd ifeon him ifcheomet ʒet þe weneð
 me to sehrenchen. ⁊ sehunchen of þe nearowe wei þat
 leadeð to eche lif. loke me from his lað liuicnde lauerð.
 Make me war ⁊ wite me wið his crefti crokes. þat ha
 me ne erechen. were me fwa wið þen vnwiue. helplef
 heale. þat tu beo iheiet ⁊ iheret eaure in eorðe. af in
 heouene. *Beo þu aa iblefet lauerd af þu were ant art
 ⁊ schalt beon in eche. *[Fol. 47, mis-
 numbered,
 should be 46.]

As ha þeof bone hefde ibeden; com akempe of helle
 on englene heowe. ⁊ feng on to motin þus wið
 his meiden. Juliene mi leofmon þu haueft for mi luue
 muchel idrohen ⁊ idrahen þu haueft feorliche fan þat te
 fehteð aʒein. ha greiðið þe o grome nu allef cunnes
 pinen. ne mei ich þolien. þat ha þuf mearren þe na mare.
 þu art inoh ifondet ⁊ tu haueft mi freondfchipe inoh
 fwiðe offeruet. me areoweð þi far. Ah [hercne] nuðe
 mi read. wurch eleufius wil. for ich þe ʒeoue leaue.

wiþout þine can stand against him: permit me, Mighty,
 Mainful God, to be able to see him yet ashamed þat expects
 to make me shrink and step from þe narrow way þat
 leadeð to eternal life. Protect me from his hate, Loving
 Lord, make me wary and guard me against his crafty
 crooks, þat þey may never catch me; so ward me against
 þe evil one, Safety of þe helpless, þat þou mayst ever be
 extolled and glorified for ever in earð, as in heaven. Be
 þou ever blessed, Lord, as þou wert, and art, and shalt be,
 to eternity. Amen."

When she had bidden þis bede, þere came a champion A devil in an
 angels shape
 consoles her.
 of hell in hue of angels, and began to discuss þus wiþ
 þis noble maiden. "Juliana, my dear, þou hast suffered
 and endured much for my love: þou hast strange foes
 þat fight against þee, þey are preparing now in rage pains
 of all sorts; I cannot endure it, þat þey should mar þee
 any more; þou hast been enough tried, and þou hast
 þoroughly enough observed my friendship. þi sore I rue.
 But hearken now to my counsel; and work þe wil of
 Eleusius, for I give þee leave."

*[Leaf 62.] þif meiden wef awun*dret fwiðe ant þah feng to freinen þuf cweðinde. hwet hwiht art tu þat fwuch word me bringeft. ich am quoð þat unwiht godes heh engel. for to feggen þe þif ifend from þe heouene. Heo awundrede fwiðe ant tah af þeo þet nes nawt of lihte bileauce on heh wið hire heorte stille bute stefne þuf to crifte cleopede

IEfu quoð ha godes fune þu art þi feder wiðdom wiſſe me nuðen hwet me beo to donne ant do me to underftonden ʒef þif if þi fonde þat me þif ſeið. þa com þer foſte a ſtefne ſihinde from þe heouene ſihinde ant þuf cweðinde. Iuliane þe edie ibleſcet beo þe time þat tu iboren were. nule nawt þi leouemon þolien na þe lef þing lihen þe longe. hit if þe fronge deouel þat ſfont ter biforen þe ga neor ant nim him ant bind him heteſte godd al mihti ʒeueð þe gode leue ant þe mahte hit forte donne t̄ tu ſchalt him leaden efter þat te likeð ant he ſchal unþonc in his teð cuðen þe þat tu wilneſt.

Juliana is greatly astonished.

This maiden was astonished greatly, and notwithstanding began to inquire, thus saying: "What being art thou that bringest me such word?" "I am," quoth the Evil Being, "Gods archangel, sent from heaven to tell thee this." She wondered much, and yet, as one who was not of light belief, on high, with her heart, stilly without voice, thus to Christ called:—

She prays:—
"Jesus, make me to know whether this is thy messenger."
A voice from heaven answers that it is the devil, and bids Juliana bind him fast.

"Jesu," quoth she, "Son of God, thou art thy fathers wisdom; teach me now what I am to do, and give me to understand if this is thy messenger that says this to me." Then came there softly a voice descending from heaven, descending and thus saying: "Juliana, the blessed, blessed be the time that thou wert born, thy leman will by no means suffer the false thing to lie to thee long. It is the strong devil that stands there before thee. Go nigher and take him and bind him fast. God Almighty gives thee good leave and the might to do it. And thou shalt lead him according as thou pleasest; and he shall, in spite of his teeth, make known to thee what thou desirest."

Hef meiden wef awundret fwiðe of þef wordef. ⁊ af ha wef offearet; feng on to freinin. Hwet wiht *quoð* ha art tu. þat þulli word me bringeft. Ich hit am *quoð* þe unwiht. godes heh engel. forte fegge þe þis ifent te from heouene. Ha wundrede hire fwiðe. ⁊ af þeo þe nef nawt of lihte bileaue. stille bute fteauene on heh in hire heorte cleopede to crifte.

IHesu *quoð* ha godes fune þat art þi feader wiðdom wiðe me þi wummon hwet me beo to donne. ⁊ 3ef þi deore wil if do me to underftonden. þat þe þat þif feið me 3ef he beo þi fonde. ⁊ com fihinde adun foſte¹ from heouene. ¹ MS. foſte. aſteuene þat feide. Juliene. þe eadie *ibleſcet beo þe ^{*[Fol. 47b.]} time. þat tu ibore were. nule nawt þi leofmon þolie na leas þing ta lihe þe longe. Hit if þe ſtronge vnwiht þe ſfont ter of helle. Ga nu neor ⁊ nim him. ⁊ wið þe bondef þat ter beoð bind him heteuefte. Godd al mihti 3eueð þe mahte for te don hit. ⁊ tu ſchalt leaden him al eſfter þat te likeð. ⁊ he ſchal al telle þe vnþone in hiſ teð þat tu wilneſt to witen. ⁊ kenne þe ⁊ cuðen al þat tu eaſkeſt.

þis maiden was much astonished at þese words, and terrified as she was, began to inquire, "What being," *quoð* she, "art þou þat bringest me such a message?" "I am," *quoð* þe Evil One, "Gods archangel, sent from heaven to tell þee þis." She wondered much, and as one þat was not of light belief, stilly in her heart wiþout raised voice, called on Christ.

"Jesu," *quoð* she, "Son of God, þat art þy faþers wisdom, instruct me, þy handmaid, what I must do; and if it be þy dear will, cause me to understand, wheþer he be þy messenger þat saið this to me." And þere came descending down soft from heaven a voice þat þus said to her, "Juliana, þe saintly, blessed be þe time þat þou born wert; þy leman will not endure, þat any false ðing deceive þee any longer. It is þe strong Evil One of hell who stands þere. Go now near and take him and wiþ þe bonds þat be þere bind him fast; God Almighty giveð þee power for to do it, and þou shalt lead him wheresoever it pleaseð þee; and he shall tell þee all in spite of his teeð þat þou choosest to know, and shall inform þee and explain all þat þou aſkeſt."

She suspects his words.

Prays.

A voice from heaven.

þif eadie meiden af heo wef iwiffet of þen engel leop to ant
lahte him ant feide. Swiðe fei me hwet art þu ant hwe-
onne ant hwa þe hider fende ant he wende heowes t warð
fwuch af he her wes unwiht of helle. lefdi quoð he lef me
ant ich þe wule feggen. Swiðe quoð ha fei me for ich for
ichulle þe leowfin ant leauen hwen me þuncheð. Deore lefdi

*[Leaf 62, back.] quoð *he þa ich am þe deouel belial deoffene wureft ant
meft if awariet. for wel nif me neuer bute hwen ich makie
moncun wurchen to wundre. ich weorp adam ant eue of
paraifes prude. ant þene acurfede kaym to acwellen abel
hif broðer. ant te þreo children þat icoren weren beon
iduft in þe fur of þe ofne. ant ich makede nabugodonofor þe
king of caldey makien þe mawmez igoten of golde. ant ich
makede þen wittie yfaye beon ifahet þurh ant þurh to deaðe.

Juliana seizes the
devil, and asks
him whence he
comes, and who
sent him.

This blessed maiden, as she was instructed by the angel,
leapt to and seized him, and said, "Quickly tell me what
thou art, and whence, and who sent thee hither." And he
changed colour, and became such as he before was, an evil
being of hell. "Lady," quoth he, "leave me and I will
tell thee." "Quickly tell me," quoth she, "for I will
loose thee and leave thee when it seems good to me."
"Dear lady," quoth he then, "I am the devil Belial,
worst of devils and most accurst; for it is never well with
me, save when I make mankind work strangely. I cast
Adam and Eve out of the pride of Paradise, and (caused)
the accursed Cain to slay Abel his brother, and the three
children that were chosen, to be dashed into the fire of
the oven; and I caused Nebuchadnezzar, the king of
Chaldea, to make the idols molten of gold; and I made the
prophet Isaiah to be sawed through and through to death;

He tells her that
he is the devil
Belial, who cast
Adam and Eve
out of Paradise,
and caused Cain
to slay his bro-
ther.

þif eadi meiden af ha wef iwiffet þurh þen engel; leop to t ilahte him. t feide. sei me fwiðe. hwet tu beo t hweonene. t hwa þe hider fende. ant he wið þat ilke feng to hwenden heowef. ant warð fwuch af he wef vnhwiht of helle. leafdi quoð he leaf me. t ich chulle feggen. Do fwiðe sei me for ich chulle lowfe þe t leten hwen me þuncheð.

Deore leafdi. quoð he þa ich hit am þe deouel belial of alle unwrefte unwhihtef þe wurfte t meaft awarriet. for nis me neauer wel ne nef; bute hwen ich madeke moncun to wureche to wundre. Ich hit am. þat weorp ut adam t eue; of paraife selhðe. t ich hit am þat madeke caym þe acurfede acwalde his broðer abel. ant ich hit am þat madeke nabugodonofor. þe kene king of caldey makien þe maumez igoten al of golde. ant ich *hit am þat madeke þat te þreo children icoren ouer þe oþre; weren iduft to fordon iþet ferliche fur of þe muchele ouen. ant ich hit am þat madeke þen muchele witti witege yfaic. beon ifahet þurh t þurh to deaðe.

*[Fol. 48.]

þis holy maiden, when she was instructed by þe angel, leapt at him and caught him, and said, "Tell me quickly, what þou art and whence, and who sent þee hiþer;" and he wiþ þat same took to turning colour; and became such as he was an evil one of hell. "Lady," quoð he, "leave me and I will say." "Do quickly, tell me; for I will loose þe and let go, when it seemeð good to me."

She seizes the devil.

"Dear lady," quoð he þen, "I am so, þe devil belial of all cunning evil ones þe worst and most accursed; for it is never well wiþ me nor was, but when I made mankind to work for mischief. I am he who cast out Adam and Eve from paradise joy; I am he þat made Cain, þe accursed, slay his broþer Abel, and I am he þat made Nebuchadnezzar, þe keen king of Chaldea, make þe molten images all of gold; and I am he þat caused þe ðree children, elect beyond oþers, to be dashed into þe strange fire of þe big oven to perish; and I am he þat caused þe great witty profet Isaiah to be sawed þrough and þrough to deaðe.

The devil avows himself.

ꝥ ich makede tenden ierusalem ant driuen hit to duſte
 þet deore godes temple. ant ich make[de] ifrahelef ſole
 to leuen iþat wilderneſſe þen lauerd þat heom aleſde: ant
 igotene godes to heien ant te herien. ant ich þe þat refde
 þen riche iob his ahte. ꝥ wrahte ſo muche wondreðe. ant
 ich am þat wef ſum hwile þurh þe wiſe ſalomon feſte
 bitunet. ꝥ ich am þe makede fein iuhan hefdes bicoruen.
 ant ſeinte ſtefne mid ſtanef iſtenet. ꝥ ich am þe þet ſpec
 þurh ſymoneſ muð þe wicche. þet weorrede euer aþein
 peter ant pawel ant ich redde nerrun: þe riche keifer of
 rome to bihefden pawel ant don peter on rode ant ich
 makede þat te eniht þurlede criſtes ſide mit te ſpere
 ſcharpe. þah ich þe talde al dei ne mahte ich þe tellen þe
 wundref þat ich iwraht habbe ant meſt monne bone ibeon
 of alle mine breðren **Do** ſei me quod þat meiden hwa
 ſende þe to me ant if meiſter ouer þe. leſdi quod he

"I am he that
 spoiled Job of
 his possessions,
 caused St. John
 to be beheaded,
 and Stephen to
 be stoned with
 stones."

and I made Jerusalem to be set on fire, and the dear temple
 of God driven to dust; and I made Israels people in the
 wilderness to leave the Lord who delivered them, and to
 extol and to praise molten gods. And I (am) he that
 spoiled the rich Job of his possessions, and wrought him
 so much misery; and I am he that was at one time fast
 inclosed by the wise Solomon; and I am he that made
 St. John to be beheaded, and St. Stephen stoned with
 stones; and I am he that spake through the mouth of
 Simon Magus, who warred ever against Peter and Paul;
 and I counselled Nero, the rich emperor of Rome, to
 behead Paul and crucify Peter; and I caused the knight
 to pierce Christs side with the sharp spear. Though I
 should tell thee all day, I could not tell thee (all) the
 wonders that I have wrought; and (I have) been the bane
 of men more than all my brethren."

"Tell me," quoth
 she, "who is thy
 master?"

"Come, tell me," quoth the maiden, "who sent thee
 to me, and is master over thee?" "Lady," quoth he,

ant ich hit am þat made to ontenden ierusalem. ⁊ godes deore temple to driuen al to dufte. ant ich hit am þat made. ⁊ readde ifraeles folc to leauen iþe wilderneffe. þe lauerd þat alefde ham of pharaones þeowdom. ⁊ makeden ham godes igotene. to heien ⁊ to herien. ant ich hit am þe reafde þe riche Job his ahte. fwa þat he weolewede of wontreðe iþe mixne. ant ich hit am þat fum chearre wef þurh þe wife Salomon et halden. ant ich hit am þet made fein iuhan þe baptifte beon heafdes bicoruen; ⁊ feinte stephene ifteanet. ant ich hit am þat fpec þurh fimunes muð. þe wicche. þe weorrede eauer aþein peter ⁊ pawel. ant ich hit am þe readde nerun þe riche keifer of rome to don o rode peter. ⁊ to biheafdin pawel. ant ich made þe eniht to þurlin godes fide wið fcharpe fperef ord. þah ich talde al dei; æt ich mahte tellen. for ma wundref ich hadde iwraht; þene ich mahte munien. ⁊ ma monne bone ibeon; þen ei of mine breðren.¹

¹ MS. brre-ðren.

Do sei me quoð þe meiðen. hwa fende þe to me :
ant hwa *if meifter ouer þe. leafdi quoð he

*[Fol. 48b.]

And I am he þat made Jerusalem be set on fire and Gods dear temple to be driven all to dust. And I am he caused and counselled þe people of Israel in þe wilderness to leave þe Lord þat released þem from Pharaohs servitude, and to make þemselves molten gods to extol and glorify. And I am he who robbed þe rich Job of his possessions, so þat he wallowed up for misery on þe mixen. And I am he þat once on a time was bottled up by þe wise Solomon. And I am he þat caused Saint John þe Baptist to be beheaded, and St. Stefanos stoned. And I am he þat spoke þrough þe mouð of Simon Magus, who warred always against Peter and Paul: and I am he þat counselled Nero, þe powerful emperor of Rome, to crucify Peter, and to behead Paul; and made þe soldier to pierce Christs side with a sharp spears point. Þough I were to recount all day, yet I could not tell all; for more miseries have I wrought þan I could remember, and have been bane of more men þan any of my breþren."

See notes to the Koran.

Longinus.

"Come, tell me," quoð þe maiden, "who sent þe to me; and who is master over þee." "Lady," quoð he,

*[Leaf 63.] béelzebub *þe alde þurf of helle. ant wet were if þat he meft wurcheð. lefdi 3ef þi wil if he ifindeð al uuel ant bi þencheð al. ant fend us þenne hwider fo him þuncheð. ⁊ hwa fe wel ne ſpet nawt hwen he fent us to wrenchen eni rihtwiſe ut of þe weie ant we ne mahen þet don: þenne darie we. ⁊ ne durren neuer cumen biuoren him ⁊ he hatterliche hat þeo. þat habbeð iwraht efter hiſ wille þat hwer fo ha uf findeð: beaten uf ant binden. ⁊ mare wa don uf þen euer eni mon mahte þolien. For þi we moten lefdi: buhen to ure leowunde lauerd ant wurchen hiſ wille.

SEI me 3et witerluker quod ha hwuchef weif 3e wurcheð ant bicherreð godes children. Lefdi quod he iuliane? þe ifont ant habbe ifulet me to wraðer-heale. ich wende to habben ilead þe into þin aldrene lahen ant makien þe to leauen þe luue of þi lauerd. ant feng to fondin þe ant ich am afallet. Hwer fo euer eni mon god wule biginnen we makieð him to þenchen þonckes þer to 3eines ant wenden hare heorte toward oþer willes þat wulleð ham harmen. ant makien ham to

“Beelzebub,” says he; “he invents all evil, and sends us forth whither he will.”

“Beelzebub, the old giant of hell.” “And what work is it that he most works?” “Lady, if it is thy will, he invents all evil, and considers all, and sends us then, whitherso seems him good, and whose speeds not well when he sends us to wrench any righteous person out of the way, and we cannot do that, then we loiter and dare never come before him; and he fiercely orders those that have wrought according to his will, whereso they find us, to beat and bind us, and cause us more woe than ever any man could endure. Therefore we must, lady, bow to our living lord, and work his will.”

“Tell me how ye work and deceive Gods children.”

“Tell me yet more plainly,” quoth she, “in what way ye work and deceive Gods children.” “Lady,” quoth he, “Juliana, thee I found and have followed to my ruin; I thought to have led thee into thy parents customs, and to make thee leave the love of thy Lord; and began to tempt thee, and I am overthrown. Wheresoever any man will begin good, we make him to think thoughts in the opposite direction, and to turn their hearts toward other desires that will harm them, and make them to

“Wherever a man begins to do good, we make him to think other thoughts that will harm him.”

belzeebub. þe balde þurf of helle. Hwet if *quoð* ha his werc. ⁊ hwet wurcheð he mest; leafdi ȝef þi wil if. he ifint each uuel ⁊ biþencheð hit al. ⁊ sendeð uf þenne þider as him þuncheð. ⁊ hwen we nawt ne fpedeð ne ne mahen wrenchen sum rihtwif of þe weie; we dearieð ⁊ ne durren nohwer cume biuoren him. ⁊ he heterliche hat þeo þat habbeð iwraht *after* hið wille. Hwer se ha uf ifinden. beaten uf. ⁊ binden ⁊ don uf mare wa on; þen ei mon mahte þolien. for þi we moten leafdi buhen fwiðe. ⁊ beien to ure luuewrðe feader. ⁊ wurchen alle hið willes.

Sei *quoð* ha witerluker ȝet. hu ȝe wurchen ⁊ o hwuche wife ȝe bichearreð godes children. leafdi *quoð* he Juliene þe ich font. ⁊ habbe ifolhet me to wraðer heale; Ich wende iwif to leade þe into þine caldrene lahen. ⁊ makie to leauen þe luue of þi lauerd. ant feng on to fondin þe. ah ich am aueallet. Ich chulle kenne þe nu al þat tu easkest Hwer se we eauer ifeoð mon oðer wummon eani god biginnen; we wepnið uf aȝein ham. ⁊ makieð ifwiken al þat best mahte wenden hare heorte ant [we]

“Belzebug, þe bold portent of hell.” “What is,” *quoð* she, “his work? and what workeð he most?” “Lady, if it is þy will, he discovers each evil and invents it all, and þen sendeð us hiþer as seemeð him fit; and when we have no success, nor are able to twist some rightwise person out of þe way, we loiter, and we dare not come into his presence, and he fiercely orders þem þat have wrought according to his will, wheresoever þey find us, to beat us and bind us and do us more woe, þan any man might endure; þefore, lady, we must bow entirely, and bend to our loveworðy faþer and work all his will.”

The prince of the devils.

“Say,” *quoð* she, “more distinctly yet, how ye work and in what wise ye turn astray Gods children.” “Lady,” *quoð* he, “Juliana, þee I found and have followed to my own ruin. I weened, in truð, to lead þee into þe customs of þy ancestors, and to make þee to leave þe love of þy Lord, and began to tempt þee, but I am disappointed. I will explain to þe now all þat þou askest. Wheresoever we see a man or a woman begin any good, we arm ourselves against him, and we make to cease all þat best might turn þeir heart, and we

The devil is cross-examined; and reveals the secrets of hell.

leofen forto bidden ȝeorne þat godd binime ham þene wil
 þat we ham in warpeð. ⁊ heo unſtrenged þerwið ant we
 ſtrenged on ham. ⁊ ouerſtiheð ham er ha leſt wenen. ⁊ ȝef ha
 gað to chirche to bircowfen hare funnen. ⁊ liðeliche luſtnin
 hali writen lare : þer we beoð biſilukeſt ant þer mare þen
 *[Leaf 63, back.] elles hwer. to letten ham ⁊ wrenchen hare þonckes *to-
 ward oðer unnute þingef. ah þeo ilke þat beoð ſtalewurðe
 ha underſtondeð ham ant warpeð mid ſtrengede ut of hare
 heorte hare unwreſte wil þat ich in ham warpe ⁊ ȝeorn-
 liche ȝeieð eſter godes grace to helpe. ant þenne meſt hwen
 þe preoſt inwið þe meſſe noteð godes licome þet he nom
 on þe laſteleſe meiden þer if riht bileaue ant inward bone
 ant ſwa ieweme to godd : þet þenne biginne we to fleonne
 ant turneð to þe luſte ant þif if al þat we doð te deruen
 criſtene men ant eggin to þen ueele.

“ If they go to church to hear the lore of Holy Writ, we turn their thoughts to useless things. But those who are strong cry to God for help; then we begin to fly and turn to the air.”

lose (the desire) to pray earnestly that God may take away from them the desire that we cast into them; and they become weak therewith, and we grow strong against them, and surmount them before they the least think it. And if they go to church to repent of their sins, and mildly listen to the lore of holy writings, there we are most busy, and there more than elsewhere, to hinder them and twist their thoughts toward other and useless things. But those who are stalwart, they understand them, and with strength cast out of their hearts their wicked will that I cast into them, and earnestly cry after Gods grace to help, and then especially when the priest in the mass partakes of Gods body which he took in the blameless maiden; there is right belief and inward prayer, and so pleasing to God, that then we begin to fly and turn to the air; and this is all that we do to harm Christian men, and egg them on to the evil.”

makien ham to þenchen þohtef þer toʒeines. ⁊ wendeð to oðer willef þat ham wulleð hearmin. ⁊ makieð ham forte leofe lust. forte bidde ʒeorne þat godd bineo*me ham þe wil : þat we in ham warpeð ⁊ unftrengeð þer wið. ⁊ we ftrengeð þer wið on ham al ear¹ ha left ¹ MS. car. * [Fol. 49.]
 wenen. ⁊ ʒef we feoð ham ʒeornliche fechen to chirche. ⁊ ter fwiðe bi ham feolf bireowfin hare funnen. ⁊ leoffliche luftnin hali chirche lare. þer we beoð ʒetten bifiliche ham abuten. ⁊ mare þer þen elles hwer to letten ham ʒef we mahen. ⁊ wrenchen hare þonkef towart unnette þingef. Ah hwucche fe beoð fe ftealewurðe; þat ha underftonden ham ⁊ warpeð ut wið ftrengeðe; ut of hare heorte. unwreafe willef þat ich ham in warpe. ⁊ ʒeornliche ʒeiʒeð efter godes grace to help ⁊ to heale. ⁊ þenne meaft hwen þe preoft in wið þe meffe noteð godes licome þat he nom of þat laðlefe meiden; þer if riht bileaue. ⁊ inwardliche bonen fwa icweme to godd. þat i þat ilke time we biginneð to fleon ⁊ turneð to fluhte þis if al þat we doð i criftemen ⁊ eggið eauer to vuele.

make 'em to ðink ðoughts in þe opposite direction, and we turn þem to oþer plans which will do þem harm, and we make þem leave þe desire, earnestly to pray, þat God would take from þem þe will, which we introduce into þem, and by which we take þeir strengð away; and þus fortified overcome þem, ere þey expect it at þe least; and if we see 'em earnestly seek to go to church, and þere fully by þemselves repent þeir sins and affectionately listen to Holy Church lore (Scripture lore R.), þere we are busily engaged about þem, and þere more þan elsewhere hinder þem if we are able, and twist þeir þoughts to unprofitable subjects. But whosoever are so stallwart þat þey understand þese promptings and ðrow out wiþ force out of þeir hearts þe mischievous wills þat I suggest to þem, and earnestly cry Gods grace for help and for healð, and most þen when þe priest in þe service of þe mass partakeð of 'Gods body,' which he took of þat blameless maiden; where true faið exists and inward prayer, so acceptable to God, in þat same moment we begin to flee and turn to flight. Þis is all þat we do on Christian men, and egg þem on ever to evil."

ME ȝe ateliche wihtef quoð þif meiden hu durre ȝe neomen ow to criftef icorne. Me feli meiden hu derftu nu hondlin me ant halden me fwa hardeliche. bute for þi þat tu art truſti on þi lauerd. ant ich truſte on minne af þu deſt oþinne. ant mi lauerdeſ wil ich wurehe þat if meifter ouer mixſchipe ouer al þer imei. ant ȝef ich mahte mare ich walde beon þe fenre. ah nat i[c]h hwet me makede her forte fechen. bute mi muchel unfeli fið ſohte þe te ſeonne wumme þat ſihðe fariliche ſit hit me ne ſet me neuer naþing fwa luðere ne fwa fwere. wei hwi nefdich iwift hwuch weane me wef toward. ne mi kinewurðe lauerd me ne cuðe nawt cuðen. þer of þulli *wa if of fofter. for let me nu lefdi ant ichulle bileauen þe ant folhen an oðer. oðer ichulle forwreien to mi meinfulde feder ah ichulle warnen þe biforen: niſ hit nawt þe biheue.

*[Leaf 64].

O quod ha þreateſtu me nu wrecche. þe ſchal iwurðen godd hit wat godes þe wurfe ant grap a great raketehe þat heo wes mide ibunden ant bond

“I know not what has brought me hither. Alas! why did I not see what misery was before me?”

“But, ye hateful wights,” quoth this maiden, “how dare ye betake yourselves to Christs chosen?” “But, blessed maiden, how darrest thou now handle me, and hold me so hard, but because thou art trustful on thy Lord? and I trust on mine, as thou dost on thine; and I work my lords will, who is master over wretchedness, everywhere that I can; and if I could do more, I should be the gladder. But I know not what made me seek (to come) here, unless my greatly unlucky journey sought to see thee. Woe is me! That sight, sorely it sits upon me; nothing ever sat so evil nor so heavy upon me. Alas! why had I not known what misery was before me? nor my royal lord, he could not inform me thereof. Such woe is of his foster-son, let me go now, lady, and I will leave thee and follow another; another I will bewray to my mighty father. But I will warn thee beforehand, it is not to thy advantage.”

Juliana seizes a great chain and binds

“O,” quoth she, “threatenest thou me now, wretch? It shall turn out the worse for thee, God knows.” And she seized a great chain with which she was bound, and bound

Me ȝe cateliche wihtef quoð, þat eadi wummon. hu durre ȝe cauere neomen ow to criftef icorene; me fei me feli meiden quoð he. hu derft tu halde me 7 hondlin fe heterliche bute þuh þat tu art truſti o þi lauerd. 7 ich do af þu deſt truſte o mi lauerd þat if meiſter *of alle miſſchipef 7 wurche hiſ wil ouer al aſe forð af imei. 7 ȝef ich mahte forðre ich walde beo þe feinre. ah nat i hwet vnſelisið makede me her to ſechen. bute mi muchele unſelhðe fohte þe to ſeonne. wumme aa þat ſihðe fe ſariliche hit ſit me. ne ſet me neauer na þing fe luðere ne fe fare. wei hwi nefde ich iwif. hwuch weane me wef to wart. Ne mi kinewurðe feader ne cuðe nawt warnin of þulli wa his fofter. forlet me mi leafdi 7 ich chulle al bilcaue þe. 7 folhin an oþer. oþer ich chulle forwreie þe to meinfulfe feader. Ah wel ich warni þe uore. hit niſ nawt þin biheue. O quoð ha Juliene ihesu criftef leofmon þreatef tu me wrecche; þe ſchal iwurðen godd hit wat godef þe wurfe. 7 grap a great raketehe þat ha wef wið ibunden. 7 bond

*[Fol. 49b.]

“But, ye odious wights,” quoð þat blessed woman, “how dare ye ever betake yourselves to Christs elect?” “But tell me, seely maiden,” quoð he, “how dost þou hold me and handle me so roughly except because þou art trustful on þy Lord; and I do as þou dost, trust in my Lord, þat is master of all mischiefs, and I work his will above all þings, as far as I may, and I should be fainer if I might do so furþer. But I know not what bad luck made me seek to come here, except þat in my mickle unhap I sought to see þee. Woe is me! Ah, þat sight! it so sorely sits on me! Never did any þing sit on me so wretched nor so sore. Well away! Why had I not known what woes were coming on me! Nor my royal faþer, he could not warn of such a woe his fosterson. Let me go, lady, and I will altogeðer quit þee and follow anoþer: some oþer I will betray to my powerful faþer. But well I warn þee beforehand, it is not þy behoof.”

“O,” quoð she, Juliana, Jesus Christs lemman, “dost þou þreaten me, þou wretch? to þee it shall turn out, God wot, so much þe worse.” And she seized a great chain wiþ which she was ibunden, and bound

to his ruge ba twa his honden þat him eoc each neil ⁊
 blakede of þe blode ant hef him up ant duſte him adun
¹ MS. ſteoruē. ruglunge ant ſtod up on þe ſteorne¹ ⁊ nom hire ahne bondes
 ⁊ bigon to beaten þen belial of helle. ant he to rarin reow-
 liche ant te ʒuren ant te ʒeien. ⁊ heo leide ſwa luðerliche
 þat wa weſ him onliue.

A Mi lefdi lef me iuliane euening wið apoſtel patriar-
 chen ilich. ant leof wið þe martirs englene ifere
 ant arcanglene freond friðe me ane hwile ich halfi þe
 ogodes half. ⁊ on his fune rode. þat we fo muchel
 dredeð. ⁊ oþe pine ant te deð þat he droh for mon milce
 ant merce wummon haue of mi wrechedom. Stew þe
 ſtorne of helle quoð þe edie meiden niſ na merci wið
 þe for þi ne aheſtu nan habben. ah ſei me ſwiðe mare of
 þe wa þat tu haueſt mid woh iwraht monne. lefdi lef me
 ant hald þine edie honden ich habbe i-blend men ant
 *^[Leaf 64, back.] ibroken ham þe ſchonken ⁊ te ſchuldren *baðen. ifur
 iwarpn ant iwater. ant hare ahne blake blod to ſpitten
 ant te ſpeowen ant te an to fleon þat oðer ant hongin him

both his hands
 behind him; then
 she thruſts him
 down and ſtands
 over him, beating
 him with her
 chains.
 He beſeeches her
 to leave him.

to his back both his two hands, ſo that him ached each
 nail, and grew black from the blood; and ſhe raiſed him
 up and daſhed him down backwards, and ſtood upon
 the ſtern one, and took her own bonds, and began to beat
 the Belial of hell. And he (began) to roar ruefully, and to
 yell and to cry out; and ſhe laid on ſo ſorely that woe
 was him alive (*i.e.* his life was a miſery).

“Stop, ſtern one
 of hell, tell me
 more of the woe
 thou haſt
 wrought.”
 “I have blinded
 men and broken
 their ſhanks,
 caſt them into
 fire and water,

“O my lady, leave me, Juliana, equal of apoſtle, like
 to patriarchs, and dear to the martyrs, companion of angels
 and friend of archangels, ſpare me a while, I entreat thee
 on Gods behalf, and by his Sons croſs that we ſo much
 dread, and by the ſuffering and the death that he endured
 for man; woman, have compaſſion and mercy on my
 miſery.” “Stop thee, ſtern one of hell,” quoth the
 bleſſed maiden; “there is no mercy with thee, therefore
 oughteſt thou to have none; but tell me quickly more of the
 woe that thou haſt with wrong wrought upon man.” “Lady,
 leave me and hold off thy bleſſed hands. I have blinded
 men, and broken their ſhanks and ſhoulders both, caſt them
 into fire and water, and (made them) to ſpit and to ſpew their
 own black blood, and one to flee the other and hang him-

bihinden his rug ba twa his honden. þat him wrong each neil 7 blakede of þe blode. 7 dufte him ruglunge adun riht to þer eorðe. 7 stonðinde o þe steorue nom hire ahne bondeif 7 bigon to beaten þen belial of helle. 7 he to rarin reowliche. to 3uren ant to 3ein. 7 heo leide on se luðerliche þet wa wef him o liue.

[O] mi leafdi Juliene quoð he. þu¹ euening wið apostel. ^{1 MS. þā. added above the line.} patriarchen ilich. 7 leof wið alle martyr. englene feolahe : 7 archanelne freonð friðe *ane hwhile ich halfi þe o godes half. 7 on his sune rode. þat we se muchel ðredeð. 7 o þe pine 7 o þe deað. þat he droh for moncun milce haue 7 merci wummon of mi wrecchedom. * [Fol. 50.]

[S]tew þe steorue of helle. quoð þat eadie meiden, merci nan nis wið þe. for þi ne ahest tu nan milce to ifinden. Ah sei me swiðe. mare of þe wa þat tu haueft 7 of woh iwraht mon. leafdi leaf þe hwile. 7 hald þine eadi honden. Ich habbe iblend men 7 ibroken ham þe schuldren. 7 te schonken. i fur iwarpen ham 7 i water. 7 hare ahne blod ich habbe ofte imaket ham to spitten 7 to speowen. 7 te an to sclein þen oþer. 7 ahon him

behind his back boð his two hands, þat every nail wrung, till it turned black wiþ þe blood, and she dashed him backwards right down to þe earð, and standing on þe savage took her own bonds, and began to beat þe belial of hell. He began to roar ruefully, to yell and to cry, and she laid on him so heavily þat he was tired of life.

“O my lady Juliana,” quoð he, “þou equal to apostles, like to patriarchs, and as dear as all martyrs, fellow of angels and friend of archangels, give me rest for a moment, I entreat þee in Gods name, and by His Sons rood, which we so much dread, and by þe pain and by þe deað which he suffered for mankind, have milce and mercy, woman, of my wretchedness.” ^{The imp of hell cries amercy.}

“Stop þee, brute of hell,” quoð þat blessed maiden, “þere is no merey wiþ þee, wherefore þou oughtest to find no merey. But tell me quickly, more of þe woe and of þe wrong þou hast wrought to man. Lady, quit þe while and hold off þy blessed hands. I have blinded men and broken þeir shoulders and shanks; east þem into þe fire and into þe water, and have often made þem to spit and to spew þeir own blood, and one to slay anoþer, and to hang þem-
Juliana again questions him : and he makes confession.

feoluen. Me þu witti wummon hu wultu þat ich endi þe tale þat waxeð áá af ich hit telle. so feole ich habbe ifulet of þeo þat neren nawt ibleſcet af wel afe ham bihouede. þat ne mahte hit na mon rikenin ne tellen. of al þat uel iþe world hwet wultu wurfe ich am an of þe ſprunges: þat hit meſt of ſpringeð. ant neuer ear þen nu nef ich þuſ ihondlet. O? þu mihti. oþu meiðhad hu þu art iwepnet to weorren awei: aþein us. zet tu wurcheft uf wurft af þu euer dudeft. of alle þat uf wa doð ah we ſchulen ſechen efter wrake on alle þat we biwiteð þat ne ſchulen ha beon ſker of ure weorre. we wulleð meidnes áá mare henen ant hatien. ant þah an etfterte uf: tene ſchulen etſtunten. O? ihesu godeſ fune þat haueft ifet in heh feotel meidenes mihte hire to muchele menſke: wa wurcheftu uf þer wið. ant al to wel þu witeft ham þat treowlich habbeð hire in heorte. to halden þef ha milde ant meoke beoð ah af meiden ah te beonne. wið þat: þe unwiht þurde þat monie weren awundret hwet te þuring mahte beon.

and defiled many
who were not
marked aright
with the cross.

O thou mighty
maidenhood!
how art thou
weaponed to
war against us!"

The devil begins
to yell.

self. But thou, witty woman, how wilt thou that I end the tale that waxeth ever as I tell it? So many have I fouled of those that were not blessed (with the sign of the cross) as well as it behoved them, that no man could reckon or tell it. Of all the evil in the world (what wilt thou worse?), I am one of the springs, which it springs from most. And never before now was I handled thus. O thou mighty one! O thou maidenhood, how art thou weaponed to war, alas! against us! Yet thou workest us worst, as thou ever didst, of all that cause us woe; but we shall seek after vengeance on all that we guard, so that they shall not be quit of our war; we will maidens evermore humble and hate; and though one start away from us, ten shall stand to us. O Jesus, Gods Son, who hast set on high throne a maidens might to her great honour, woe workest thou us therewith, and all too well thou protectest them that truly have her to hold in heart, if they be mild and meek, as a maiden ought to be." With that the evil being yelled so, that many wondered what the yelling could be.

feoluen. Me witti wummon. hu wult tu þat ich endi þe. þe tale þe waxeð aa af ich telle. Se feole ich habbe i-fulet of þeo þe neren iblefcet nawt fe wel af ham bihofde; þat ne mahte hit na mon rikenin ne reden. of al þat uuel iþe world. hwet wult tu wurfe. ich am of þe sprungef. þe an þat hit meaft of springeð. ne neauer adet tif dei nef ich þus ihondlet. O þe mihte of meišhad af þu art iwepnet to weorrin a ʒein uf. ʒet tu wurcheft uf wurft of al þat uf wa deð af þu dudeft so MS. eaure. Ah we schule fechen efter wrake on alle þeo þat te biwiteð. ne ne schulen ha neauer beo fker of ure weorre. we wulleð meidenef a mare heanen ʒ heatien *ʒ þah monie *[Fol. 50b.] etsterten uf fumme schulen stutten. O ihesu godes fune. þe haueft þin hehe feotel o meišhades mihte. hire to muche menfke. wa wurcheft tu uf þer wið. to wel þu witeft ham þe treowliche habbeð hire in heorte forte halden. ʒef ha milde ʒ meoke beon. af meiden deh to beonne. wið þat he þis hefde ifeid; bigon fwa te ʒuren þat monie weren awundret. hwet tet ʒur were.

selves. But, witty woman, how wilt þou þat I should end for þee þe tale þat ever groweð as I tell it? so many have I fouled of þem þat were not so well blest *wif þe sign of þe cross* as þey should have been, þat no man might reckon nor count þem. I am one of þe springs of all þe evil in þe world, (what wilt þou worse?) from whom it most springeð, and never till þis day was I so handled. O þe might of maidenhood, as þou art iweaponed to war against us! Yet þou treatest us worst of all þat do us woe, as þou ever didst. But we shall seek after revenge on all þem þat protect þee, nor shall þey ever be clear of our war. Maidens ever more we will humble and hate, and þough many start away from us, some shall stand to us. O Jesu, Son of God! who hast þy high ʒrone in maidenhoods might, to þeir great honour: woe þou workest us þereby: too well þou guardest þem who truly keep þee to hold þee in þeir hearts, if þey be mild and meek, as a maiden ought to be." Hereupon, having þus said, he began so to yell, þat many were in wonder what þat cry could be.

He professes
nuns to be his
most potent ad-
versaries.

*[Leaf 65.] **Þ**A het þe reue fwiðe bringen biuoren him 3ef ha þe 3et liuede ant heo forð ant fun*den hire. ant of þat grisliche : fwiðe agrifen weren ledden hire þah forð ant heo lee efter hire þen ladliche of helle holhninde 3eorne. Mi lefdi iuliane ne make þu me nawt men to huting ant to hokere. for inoh wa me if. þah þu ne do me na mare. Mi feder ich habbe iloren þat neuer mare heonne forð : ne dar ich cumen biuoren him. lefdi quoð he lef me ogodef half ich halfi þe. ne beoð cristene men 3ef hit foð if þat me seið merciable ant milzful ant tu art buten reowðe haue merci of me for þi lauerdes luue þi luffume leofmon lefdi ich þe bidde Ant heo leac him efter hire endelong þe cheping chepmenne huting. ant heo leiden him to fumme wið stan fumme wið ban. ⁊ fletten him wið hundef ant leiden to wið honden af he wes imaket þuf armeft alre þinge. ⁊ iberde af ful wiht : þat ter fluhen monie. fwa þat te edie meiden

Juliana is brought before the reeve, and draws the loathly one after her.

He beseeches her to let him go ;

but she pulls him along the market.

Then ordered the reeve quickly to bring (her) before him, if she still were living. And they (went) forth and found her, and of that grisly one were much terrified, yet they led her forth, and she lugged after her the loathly one of hell, flattering earnestly : “ My lady Juliana, make me not a hooting and a scorn unto men, for enough woe I have, though thou do me no more. My father I have lost so that nevermore henceforth dare I come before him. Lady,” quoth he, “ leave me, for Gods sake ; I entreat thee. Are not Christian men, if it is true that is said, merciful and pitiful ? and thou art without ruth. Have mercy on me for thy Lords love, thy lovesome leman, lady, I pray thee.” And she tugged him after her along the market, a hooting of chapmen ; and they laid on him, some with stone, some with bone, and slit him with hounds, and laid on him with hands. When he was thus made most wretched of all things, and behaved as a foul wight, so that many fled, so that the blessed maiden

[E]leufius þe reue het lokin ʒef ha liuede. ƿ brugen hire biuoren him. ʒef ha were oliue. Heo þe weren ihaten forð ƿ funden hire þus. ƿ of þat grisliche gra weren a-grifen fwiðe. leadden hire þah forð. ƿ heo leac eauer efter hire þen laddliche of helle þat olhnede fwiðe. ƿ bed tuf ƿ biſohte. mi leoue leafdi Julicene ne make þu me nawt men to hutung ne to hokere. þu haueſt ido me wa inoh þah þu ne do me wurfe. Ich habbe wumme forloren mi leoue feaderef freontſchipe. Ne neauer mare her on uuen ne der ich eumen biuoren him. Mihti meiden leaf me o godeſ half ich halfi þe. ʒe beoð criſtene men. ʒef hit if foð þat me ſeið. merciable ƿ milʒfule. ƿ tu art bute reowðe. Haue merci of me for þe lauerdeſ luue. þi luue-wurðe leofmon leafdi i þe bidde. ƿ heo leac him eauer endelong þe cheping chapmen¹ to huting. ƿ heo leiden to him ſum wið *ſtan. ſum wið ban. ƿ ſleatten on him hundef. ant leiden to wið honden. ¹chäpmen,MS. *[Fol. 51.]

[A]s he weſ imaket tuf earneſt alre þinge ƿ berde af þe ful wiht þat ter flue monie. ſe þat eadi wummon

Eleusius, þe prefect, bid his men see if she yet lived, and bring her before him if she were alive. Þey þat were bidden ſet forð and found her þus, and were much terrified by þat grisly wolf: yet þey led her forð, and she lugged ever behind her þe loaðly one from hell, which flattered much and þus begged and beſought; "My dear lady, Juliana, make me not a hooting and contempt to men: þou haſt done me woe enough, þough þou do me no worſe. I have, woe is me, loſt my dear faþers frienſhip; nor ever henceforð dare I come before him. Mighty maiden, let me go on Gods behalf I beſeech þee. Ye are Chriſtian men, if it is true þat men ſay, merciful and kind; yet þou are wiþout ruð. Have mercy on me for þe Lords love, þy loveworðy lemman, lady, I þee pray." Yet she pulled him ever along, for þe cheaping chapmen to hoot at, and þey laid on him, ſome wiþ ſtone, and ſome wiþ bone, and ſlot hounds at him, and laid on him wiþ þeir hands.

When he was made þus moſt miſerable of all þings and gave voice like þe foul one, ſo þat many fled, þat bleſſed woman ^{She flings away her imp.}

wergede sum hwet ant reat him mitte raketehe unrudeliche
 fwiðe ⁊ warp him forð efter þet from hire into a put of fulðe.
 Com baldeliche forð biuoren þene reue af he set on his dom
 feotel. hire nebscheft schininde al af schene af þe funne þe
 reue af he seh þif þuhte muche wunder ant *bigon to seggen.
 Juliane þe edie sei me ant beo soð enawes hwer weren þe
 itaht þine wichecrestes þat tu ne tellest na tale of nanef
 cunnes tintreo ne ne dredest na deð ne nane cwke¹ deoulen.

*[Leaf 65, back.]

¹ So in MS.

HER me heðene hund quod þe edie meiden ich
 heie ant herie godd feder ant his fulliche fune
 iesu crist hatte ⁊ te hali gast. godd af þe oðer þreo ant
 nawt þreo godes ah if an euer ihwer untwemet. he þe
 kingene king helle bule haueð ouercumen te dei belial
 baldest of helle. ⁊ þi fire fathan þat tu leuest uppon ant
 for feder haldest ant af on lauerd leuest ant his heste
 forðest ant wel bicumeð to donne ant femeð to beon
 fwuch streon : of aswuch strunðe ant euer beo acurfet
 colt of fwuch cunde. ah þe mihti godd þat ich á
 munne he sende me mihte ⁊ mein from þe heouene

She comes boldly
 before the reeve
 on his judgment-
 seat. He asks
 her where she
 learnt her witch-
 crafts.

grew somewhat weary, and pulled him with the chain
 with immense swiftness, and cast him forth after that
 from her into a pit of filth. Came boldly forth before the
 reeve, as he sat on his judgment-seat, with her face all
 shining, as bright as the sun. To the reeve, as he saw
 this, it seemed a great wonder, and he began to say,
 "Juliana the blessed, tell me and be a true informant,
 where were thy witchcrafts taught thee that thou makest
 no account of torment of any kind, nor darest any death,
 nor any living devils?"

"Hear me,
 heathen hound;
 I praise God,
 three in one, ever
 undivided, who
 this day has
 overcome Belial,
 boldest of hell."

"Hear me, heathen hound," quoth the blessed maiden,
 "I extol and praise God the Father and his wondrous
 Son, called Jesus Christ, and the Holy Ghost, God as the
 other; three, but not three Gods, but is one ever every-
 where undivided; he, the king of kings, hath overcome
 to-day a bull of hell, Belial, boldest of hell, and thy
 sire Satan that thou believest on and holdest for father,
 and believest on as lord, and performest his behest, and
 well it becomes (thee) to do; and beseems to be such
 a progeny of such a race. And ever be accurst colt of
 such a kind (birth). But the mighty God whom I ever
 remember, may he send me might and main from heaven

wergede fūmhwet. ƿreat hit wið þe raketeche vnrudeliche fwiðe. ƿweorp him forð from hire awei into a put of fulðe. com baldeliche forð biuore þe reue af he fet on his dom feotle schiminde hire nebscheaft schene af þe funne. þe reue þa he seh hire. þuhte mucche fullich ƿ bigon to seggen. Juliene sei me ƿ beo soð enawef. hwer were þe itaht þeose wicche creftes. þat tu ne telest na tale of nanes cunnes tintreohe. ne ne dredest nowðer deað ne cwike deoflen.

[H]er me heaðene hund *quoð* þat eadi meiden. Ich heie ƿ herie godd feader. ƿ his fulliche fune ihesu crift hatte ƿ te hali gast. godd af þe oþre þreo. ƿ nawt þreo godes. Ah if eauer an. ƿ ihwer untweamet. He kempene king haueð to dei, ouercumen helles bule belial baldest of alle. ƿ ti sire sathanaf þat tu leuest up on. ƿ ti feader hatest. ƿ his heafte forðest. ƿ wel bi semeð þe to beon. ƿ bikimeð to beo streon of a fwuch frunde. Ah eauer beo acurfet colt of fwuch cunde. þe mihti mildfule godd þat ich aa munne. ƿef me mihte of heo*uene

*[Fol. 51b.]

grew somewhat weary, and pulled him wiþ þe chain very rudely and flung him forð away from her into a pit of filð. Boldly she came before þe prefect as he sat on his tribunal, wiþ her face shimmering sheen as þe sun. To þe prefect when he saw her it seemed very strange, and he began to say: "Juliana, tell me, and be a true informant; where were gotten for þee þese witchcrafts? þat þou makest no account of any kind of torture, and dreadest neiþer deað nor living devils."

"Hear me, heaðen hound," *quoð* þat blessed maiden. "I glorify and praise God þe Faþer, and his wondrous Son, Jesus Christ by name, and þe Holy Ghost, God as þe oþers. Dree but not ðree Gods, but always One and every way indivisible. He, þe King of Sabaoð, hað to day overcome a bull of hell, Belial, boldest of hell, and þy sire, Satanas, on whom þou believest, and whom þou callest þy faþer, whose hest þou performest; and well it beseemeð and becomeð þee to be begotten of such a race. But ever be accursed, colt of such a strain, þe mighty mild God, whom I ever remember, gave me power from heaven,

Juliana addresses the prefect in terms impolite.

me forto helpen ant him forto herien. ant þe forte
 schenden ant tu þat schucke art : schucken herien ant
 heien. weilawei : as þu were iboren wrecche owraðer
 time. þat ti sawle t þi fari gaft schal wið þe schucke
 pleiferen pleien in helle. Reue areow þe seoluen unfeli
 mon bifih þe hei godd ant her me. crist if so milzful
 þat he walde bliðeliche alle monne heale. ah hwa se
 obote nule gan : ne schal he beon iborhen. ze quod he
 haldestu zet uppon þi gencling. wenestu þat we beon
 *fo eð to biwihelen ah we schulen nu ifeon hu þe
 schulen futelen þine wichecreftes. t witen þe ant werien.
 t lette owode wise a fwiðe wunderfule hweol meten
 ant makien t þurh spiten hit al spaken ant uelien t
 þreuald picke mid irnene gadien. kene te keoruen al þat
 ha rineð to af neil eniuef. þat axtreo stod iftraht on twa
 half in te twa stanene postles. þat hit af hit turnde ne
 ouer teoc nowðer abuuen ne bineoðen to þer eorðe. grifen
 him mahen þet fehen hu hit grond in hwet so hit rahte

*[Leaf 66.]

to help me, both to praise him and to disgrace thee; and
 thou that art a devil to praise and extol devils. Well
 away! since thou wert born, wretch, in evil time, that thy
 soul and thy sorry ghost shall play with the devils
 playfellows in hell. Reeve, have pity on thyself. Un-
 happy man, regard the High God, and hear me. Christ
 is so merciful that he would gladly have all men saved; but
 whoso will not go to repentance, he shall not be saved.”
 “Yea,” quoth he, “holdest thou still to thy jangling?
 Supposest thou that we are so easy to deceive? But we
 shall now see how thy witchcrafts shall manifest thee, and
 protect and defend thee.” And on a mad wise he caused
 a very wonderful wheel to be measured and made,
 and all spitted through, spokes and fellies, and threefold
 thick, with iron goads, keen to carve all that they touch,
 as nailknives. The axletree stood stretched on two sides
 into two stone posts, so that, as it turned, it ran neither
 above, nor beneath to the earth. They might be horror-
 stricken who saw how it ground in whatsoever it reached.

“Alas! that thou
 wert born, for
 thy soul shall be
 the devils play-
 fellow in hell.”

A wonderful
 wheel is made,
 spiked with iron
 goads, keen to
 carve all that
 they touch.

him forte hearmin. ƿ te forte sehenden. ƿ makien to seheomien. þat sehalt swucche sluken. heien ƿ herien. weila af þu were iboren wrecche owraðe time. þat ti fari sawle. ƿ ti forhfule gast sehal wið swucche ploiuercn pleien in helle. Reue areow þe seoluen. Vnsele mon biðif þe. hei godd ƿ her me. ihesu if se milðful þat he walde bliðeliche heouenes heale to alle. Ah hwa se obote ne geað ne sehal he beon i borhen.

[3]e quoð eleusiuf haldest tu ƿetten up o þi ƿuhelunge: wenest tu þat we beon se eð to biwihelin. Ah we sehulen ifeo nu : for hit sehal sone futelin hu þi wichecreft sehal wite þe. ƿ werien. ƿ lette o wodiwise a fwiðe wunderlich hweol meten. ƿ makien ant þurh spitien hit al wið spaken ƿ felien picke ƿ þreofalt wið irnene gadien. kene to keoruen. al þat ha rinen to ; ase neil eniuef. ƿ stod þe axtreo ifraht o twa half in to stanene postlef. þat hit. af hit turnde ne ouer toke nohwer bineoðen to þer eorðe. grifen him mahte þat sehe hu hit gront in to hwet se hit of rahte.

him to harm and þee to disgrace, and bring to shame; þou þat art þyself devil to praise and glorify devils. Well away! since þou wert born, wretch, in time of wrað, þat þy sorry sowl and þy sorrowful ghost shall wiþ such play-fellows play in hell. Reeve, berue þyself. Unseely man, regard þe High God, and hear me, Jesu is so merciful þat he would gladly give heavens salvation to all: but who-soever will not proceed to repentance, he shall not be protected."

"Yea," quoð Eleusius, "dost þou hold still to þy cuckoo cry? Weenest þou þat we are so easy to deceive? But we shall see now; for it shall soon be plain, how þy witchcraft shall protect and ward þee." And in a frantic manner he had a wonderful wheel designed and constructed, and spitted all þrough wiþ spokes and fellies, ðick and ðreefold, and wiþ iron goads keen to cut all þat þey touched like nail knives (*now penknives*): and þe axletree stood stretched on its two sides into stone posts, so þat, as it turned, it overreached nowhere beneað to þe earð. One might be filled wiþ horror, who saw it how it ground into whatsoever it reached.

Eleusius holds her to be dealing in witchcraft,

and constructs a new engine of torment.

ant me brohte hire forð af belialef budel het ant bunden hire þerto harde ⁊ hetefeste. ant dude on eiðer half fore of hif enihtef. forte turnen þat hweol on þe edie meiden. wið hondlen imaket þron so fwiðe af ha mahten. þe reue het on liue ant oleomen fwingen hit swiftliche abuten ant tidliche turnen. ⁊ heo af þe feond sputte ham te don hit.

¹ MS. unswarlich.

duden hit unsparlich.¹ þat ha bigon te breoken al af þat ifelet irn : to limede hire ant te leac lið ba ant lire. burften hire banef ⁊ þat meari weol ut : imenget wið blode. þer ha mahten far ifeon alle þat ter feten ⁊ abuten weren.

AS ha ȝeide to godd ant walde aȝeuen hire gaft into hif honden so þer lihtinde com an engel of heouene. ⁊ reat to þat hweol. fwa þat hit al to refde ⁊ burften hire bondes ⁊ breken alle clane ant heo af fichf al af þah ha nefde hurtes *nowher ifelet. feng þuf to þonken godd wið honden upaheuene.

Juliana is bound to the wheel by order of the reeve; and his men turn it upon her, so that she is cut to pieces, both flesh and bone.

And she was brought forth, as Belials beadle bad, and they bound her thereto hard and fast. And he set on either side four of his servants to turn the wheel upon the blessed maiden, with handles made thereon, as quickly as they could. The reeve bad (them) swing it swiftly round upon life and limbs, and rapidly turn it. And they, as the fiend spurred them to do it, did it unsparingly, so that she began altogether to break, as the steeled iron limbed her to pieces, and rent both joint and flesh; her bones burst, and the marrow welled out, mingled with blood. There they might see sorrow, all those that sat there and were around.

An angel comes down from heaven and destroys the wheel; Juliana is made whole as a fish.

As she cried out to God and was about to give up her ghost into his hands, there came alighting an angel from heaven, and reached out to the wheel, so that it all rove asunder, and her bands burst and broke all clean; and she, whole as a fish, as though she hurts had nowhere felt, began thus to thank God with hands uplifted :—

[M]e brohte hire uorð af belialef budel bet ⁊ bunden
 hire þerto hearde ⁊ hetcueste. he dude on eiðer
 half hire. fowre of hife cnihtef. forte turnen þat hweol
 wið hondlen imaket þron o þat eadi *meiden se fwiðe af •[Fol. 52.]
 ha mahten. ⁊ het olif. ⁊ olcomen fwingen hit swiftliche.
 ⁊ turnen hit abuten. ⁊ heo af þe deouel spuredede ham to
 donne. duden hit unsparliche. þat ha bigon to broken al af
 þat isteledede irm frac hire in. ouer al. ⁊ from þe top to
 þe tan. aa af hit turnde. to limede hire ⁊ to leac lið ba ⁊
 lire. burften hire banef. ⁊ þat meari bearft ut imenget wið
 þe blode. þer me mahte ifeon alre forhene meast þe iþat
 stude stode.

[A]f ha ȝeide to godd. ⁊ walde aȝeouen hire gast in to
 his honden; se þer lihtinde com an engel of
 heouene. ⁊ reat to þet hweol swa þat hit al to reafde. burften
 hire bondes: ⁊ breken alle clane. ⁊ heo afe fifehal af þah
 ha nefde nohwer hurtes ifelet. feng to þonki þus godd wið
 honden up aheouene.

She was fetched forð, as belials beadle bad, and þey The maiden is
cut to pieces. bound her to þis hard and fast. He set on eiþer side of
 her four of his servants to turn þat wheel, wiþ handles
 fixed þereon, upon þat blessed maiden, as strongly as þey
 could, and bad þem whirl it swiftly upon life and limbs,
 and turn it about. And þey as þe devil spurred þem to
 do, did it unsparingly: so þat þey began to break her
 into fragments as þat steeled iron found its way into her;
 all over, from þe top to þe toes. Ever as it turned, it
 tore her limb from limb, and broke boð her joints and
 her flesh. Her bones cracked, and þe marrow burst out
 all mingled wiþ blood; þere men þat stood in þat place
 might see þe greatest of all sorrows.

As she cried to God and would surrender her spirit But an angel
makes all riht. into his hands, þere came all lightening an angel from
 heaven, and reached out to þat wheel so þat it fell all to
 pieces: her bands broke, and flew clean to pieces, and she,
 as sound as a fish, as þough she had nowhere felt any
 hurts, began to ðank God þus wiþ hands upraised:—

DRihtin undedlich an godd al mihti al oðer unilich heouene wruhte ant eorðef ant alle iwrahe þingef þe ich þoncki to dei alle þine deden. þu makedest mon of lame. ant ʒeue liuierende gaſt ilich to þe feoluen ⁊ ſetteſt for hiſ ſake al þat iſ on eorðe. ah he for gulte him anan þurh eggunge of eue ⁊ weſ iput ut ſone of paraiſef prude ⁊ weox ſwa hiſ team þat ne mahte hit namon tellen. ant funegede ſwa ſwiðe þat tu hit forſencheſt al in noef flode. buten ahte þat tu friðedeſt. þu chure foððen iþe alde lahe abraám. iſahac. ⁊ iacob. ⁊ hiſ children ʒeue to ioſep þe weſ ʒungeſt hap in pharaoneſ halle. longe þreſter þu leddeſt moyſen þurh þat tu muche luuedeſt buten brugge ant bat þurh þe reade ſea ant hiſ cunreden ⁊ feddeſtam fowrti ʒer iþe wildernesſe wið heouenlich fode ⁊ wurpe under hare fet hare fan alle ⁊ brohteſt into þat lond þet tu ham bihete. þer weſ bi ſamueleſ dei ſaul þe forme king kempene keneſt. in an weorre þer he weſ þu dudeſt in þen

“Almighty God,
who maðest
man of clay, and
gaveſt him a
living ſpirit,

thou choſeſt
Abraham,
Iſaac, and Jacob;

thou leddeſt
Moses and hiſ
people through
the Red Sea
without bridge
or boat;

in Samuels day
thou gaveſt

“Lord immortal, one God Almighty, all others unlike, wright (maker) of heaven and of earth, and all wrought (created) things, I thank thee to-day of all thy deeds. Thou maðest man of loam (clay), and gaveſt him a living ſpirit, like to thyſelf, and ſetteſt for hiſ ſake all that is in earth. But he made hiſſelf guilty anon through inſtigation of Eve, and was ſoon put out from Paradiſes pride; and hiſ progeny grew ſo that no man could count it, and ſinned ſo greatly that thou ſankeſt it all in Noahs flood, except eight whom thou ſparedeſt. Thou choſeſt afterwards, in the old law, Abraham, Iſaac, and Jacob, and hiſ children; gaveſt to Joſeph, who was youngeſt, hap in Pharaohs hall. Long after that thou leddeſt Moses, whom thou much lovedeſt, without bridge and boat, through the Red Sea, and hiſ kindred; and feddeſt them forty years in the wildernesſe with heavenly food, and caſteſt under their feet all their foes, and broughteſt them into the land that thou promiſedeſt them. There was in Samuels day Saul the firſt king, boldeſt of warriors. In a war wherein he was, thou gaveſt the

[D] Rihtin undeaðlich. an godd. almihti alle oþre undeaðlich. heouene wruhte. ⁊ eorðef. ⁊ alle iwrahte þingef þe ich þonki to dei alle þine deden. þu makedest mon of lame. ⁊ ȝeue him liuiende ȝaft ilich to þe seoluen. ⁊ settef for his sake al þat iþe worlt is. Ah he forgulte him anan þurh þe eggunge of eue. ⁊ wef iput sone ut of paraife selhðen. weox swa his team her. ne mahte hit na mon tellen. Ah swa swiðe hit funegede. þat tu hit forfenctest al in noef flod bute eahte þat tu friðedest. þu chure *seoððen iþe alde lahe abraham. ⁊ ifaac. Jacob ⁊ his children. ⁊ ȝeue to ioseph. þat wef þe ȝungeste hap ipharaones halle. longe þer efter þu leddest þurh moyfes þat tu se muchel luuedest. bute brugge ⁊ bat. þurh þe reade sea al his cunredden þear af al pharaones forde for-drencte. ⁊ feddest ham fowrti ȝer iþe wildernesse. wið heouenliche fode. ⁊ wurpe under hare uet. hare fan alle. ⁊ brohtest ham þurh iosue. into ierusalemef lond þat tu ham bihete. þer wes i Samueles dei. Saul þe forme King kempene icorenest. In an weorre af he wef. þu dudest i þe

*[Fol. 52b.]

“Lord Immortal, One God, Almighty, unlike all oþer, wright (*demiurgus*) of heaven and of earð and of all created þings, þee I ðank to day for all þy deeds. þou madest man of clay and gavest him a living spirit like þyself, and settest for his sake all þat is in þe world. But he ruined himself by guilt anon þrough þe egging on of Eve, and was soon put out of þe joys of paradise. His progeny grew so þat no man could count it; but it sinned so much þat þou sankest it all in Noahs flood except eight persons whom þou sparedst. Afterwards þou chose under þe old dispensation Abraham and Isaac, Jacob and his children, and gave to Josef, who was þe youngest, good luck in Faraohs hall. Long after þat þou leddest by Moses, whom þou so much lovedst, wiþout bridge or boat, þrough þe Red Sea all his kindred, where all Faraohs army was drowned; and þou feddest em forty years in þe wilderness wiþ heavenly food, and cast under þeir feet all þeir foes, and broughtest em by Joshua into Jerusalemef land, which þou promisedst þem. Þere in time of Samuel was Saul þe first king, most approved of warriors; in a war he was engaged in, þou grantedst to þe

Juliana makes an oration, summing up the Old and New Testaments.

lutle dauis þe selhe þat he sloh him wis a stan to
 deaðe. þene stronge gulie ant reddest him to rixlen
 in sawmuelef riche þuf þu makest milde alle þeo muchele
 þat makeð ham meoke ant þeo þet heieð ham her leift
 ham fwiðe lahe. þer *after þa þe þuhte iponket beo hit
 þe. lihtest hider of heouenlich leomen t nome blod t ban
 iþe mere meiden ant were in bethlehem iboren moncun to
 heale ant to þe hirden schawdeste : þat te engel to þe
 tahten ant of þe þreo kingef were kinewurðliche iwurget.
 weoxe ant wrahtest wundref. ah her þu were ioffret t wis
 lake alefet ant iflum iurdan of sein iuhan ifulhet. þu
 heldest al unheale ant deade of deaðe. alast af þe biluuede.
 þu letest an of þe tweolue þat tu icoren hefdest chepin þe
 ant fullen. ant þoledest pinen ant passiuu þurh giwes read
 on rode. deidest t were idon dead in þruh of stane ant
 stepe adun t struptest¹ helle. arise ant þin ariste cuddest
 þine icorne t ffihe abuuen þe steorren to þe hefte heouene
 ant cumeft king odomes dei. to demen cwike [t] deade.

*[Leaf 67.]

¹ MS. sprup-
test.

David the vic-
tory over the
great Goliah

Thou wert born
in Bethlehem
and royally
honoured by the
three kings;
baptized in
Jordan by St. John,
sold by one of
thy chosen, cru-
cified by the
Jews, and laid in
a grave of stone.

Thou rosest
again and ascend-
edst above the
stars, whence
thou shalt come
as judge of quick
and dead.

little David the happiness to slay to death with a
stone the strong Goliah, and appointedst him to rule
in Samuels kingdom. Thus thou, Mild (God), makest
great all they that make themselves meek, and those
that exalt themselves here, thou layest them very low.
Afterwards, when it seemed good to thee, thanks be
to thee for it, thou descendedst hither from heavenly
beams, and tookest blood and bone in the tender maiden,
and wert born in Bethlehem for salvation of mankind, and
showedst thyself to the shepherds whom the angel taught
about thee, and by the three kings wert royally honoured.
Grewest and wroughtest wonders, but here thou wert
offered and redeemed with a gift, and baptized in the river
Jordan by St. John. Thou healedst all unhealth and
(raisedst) the dead from death. At last, when it pleased
thee, thou lettest one of the twelve that thou hadst chosen
barter thee and sell thee, and sufferedst pains and passion,
through Jews counsel, on the cross; diedst and wert laid
dead in a grave of stone, and descendedst and striptest hell;
arosest and madest known thy resurrection to thy chosen,
and ascendedst above the stars to the highest heaven; and
wilt come, as king, on doomsday to judge quick and dead.

lutle dauis þe selhðe. þat he slong ƿ of sloh wið a stan to
 deaðe þe stronge Golie. ƿ readdest him to rixlen ifaulef
 riche. þus þu makest milde godd alle þeo muchele; þe
 makieð ham meoke. ƿ þeo þe heið ham her: leift swiðe
 lahe. þrefter þo þe þuhte iþonket hit beo þe. lihtest hider
 to uf of heouenliche leomen. ƿ nome blod ƿ ban i þat
 meare meiden. ƿ were i beðleem iboren moncun to heale.
 ƿ to þe hirden schawdest te þat to engles to þe tahten ƿ
 of þe þreo kinges were kinewurdliche iwurdget. weoxe ƿ
 wrahtest wundref. Ah ear þu were i offret ƿ wið lac
 aleset. ƿ i iordanes flum of sein iuhan ifulhet; þu healdest
 alle unhale. ƿ te deade. of deaðe. Aleaft af þe biluuede
 lettest an of *þe tweolue þat tu hefdest icoren. chapi þe. ƿ
 fullen. ƿ þoledest pine. ƿ passiun. þurh giwes read o rode.
 deidest. ƿ were idon dead. i þruh of stane. stepe adun. ƿ
 fruptest. ƿ herhedest helle. Arise. ƿ þin ariste cuddest
 þine icorene. ƿ stuhe abuue þe steorren in to þe heste heo-
 uene. ƿ kimeft king o domesdei. to deme cwike. ƿ deade.

*[Fol. 53.]

little David þe happiness to sling and slay wiþ a stone
 to deað þe strong Goliah, and appointedst him to rule in
 Sauls kingdom. þus, Mild God, þou makest all þose þat
 make much of þemselves meek, and layst very low þose
 who exalt þemselves here. After þis as it seemed good
 to þe, ðanks be done to þee for it, þou descendedst hiþer
 to us from heavenly light, and took blood and bone in
 þat tender maiden, and wert born in Beðlehem for man-
 kinds salvation, and shewedst þyself to þe shepherds,
 whom þe angels instructed about þee, and wert royally
 honoured by þe ðree kings (*of þe East*). Grew and
 wroughtst wonders. But before þat þou wert offered (*in
 þe temple*) and redeemed wiþ a gift and baptized by Saint
 John in Jordans stream. þou healdest all infirm and raised
 þe dead from deað who believed on þee. þou permittedst
 one of þe twelve þat þou hadst chosen, to sell þee and make
 traffic of þee, and sufferedst pain and passion on þe cross by
 þe device of þe Jews; diedst and wert put dead into a coffin
 of stone; descendedst and strippedst and harrowedst hell;
 arose and madest known þy resurrection to þy chosen and
 ascendedst above þe stars into þe highest heaven; and
 shalt come, as king, on doomsday to judge quick and dead.

þu art hope of heale. ant þu art rihtwifweole. ⁊ sunfule
 falue. þu art an þat al maht ant nult nawt bute riht.
 iblefcet beo þu euer. þe ah euer euh þing to herien ant to
 hcien. ⁊ ich do deore drihtin. þin an meiden þat am. ⁊
 luuie to leouemon liuende lauerd. þu haueft for me fwa
 muche iwraht wiðuten min offeruinge. beo nu blifful
 godd wið me. ⁊ were me wið þef deoules driuelef. ant
 wið alle his creftel. þu wurch fwuche wundref for me ⁊
 *[Leaf 67, back.] for þi deorewurðe nome þat te reue rudni. ⁊ *theomie wið
 his fchucke ant tu beo iwurget áá wiðuten ende af þu art
 wurðe from worlde into worlde amen.

Wið þif þat ha ftutte ftoden þe cwelleres ant ʒeiden
 lude ftefne. Mihti lauerd if þe þat iuliane on leueð.
 ne nis nan godd buten he we beoð wel icnawen. Reue uf
 reoweð þat fið þat we fo longe haddeð ileuet þine reades. ⁊
 wenden alle anef weif abuten fif hundred þe ftoden ant ʒeiden
 alle in ane ftefne. luuewurðe wummon we wendeð alle to
 him þat tu on trufteft. Forloren beo þu reue wið falfe
 bileaue. ⁊ iblefcet beo iheſu criſt mid alle his icorne do þu

Thou art hope of salvation, and thou art weal of the
 righteous and salve of the sinful. Thou art one who
 canst do all and wilt do naught but right. Blessed
 be thou ever; thee ought everything to praise and to
 extol, and I do, dear Lord, who am thy maiden alone,
 and love thee as leman, living Lord. Thou hast wrought
 so much for me without my deserving. Be now with me,
 blissful God, and defend me against the devils drudges,
 and against all his crafts. Work thou such wonders for
 me, and for thy precious name, that the reeve may redden
 and be ashamed of his devil, and that thou mayst be
 honoured ever without end, as thou art worthy, from age
 to age. Amen."

Blessed be thou
 ever; thou hast
 wrought much
 for me;

work now such
 wonders for me,
 that thou mayest
 be honoured
 evermore.
 Amen."

The executioners
 acknowledge
 Julianas God,

Hereupon, when she stopped, the executioners stood and
 cried with loud voice: "Mighty Lord is he on whom
 Juliana believes, nor is there any God but he, we do indeed
 acknowledge. Reeve, we rue the course, that we so long
 have believed thy counsels." And they turned all in one
 way, about five hundred, who stood and cried all with one
 voice, "Loveworthy woman, we all turn to him on whom
 thou trustest. Be thou lost, reeve, with false belief; and
 blessed be Jesus Christ with all his chosen. Do thou

þu art hope of heale. þu art rihtwifes weole. ⁊ sun-
fulef salue. þu art an þat al maht. ⁊ nult nawt bute
riht. Iblefcet beo þu eaure. þe ah eaure euch þing heien
⁊ herien. ⁊ ich do deore drihtin þi meiden an þat ich am.
⁊ luuie þe to leofmon luewende laurd. þat haueft fe
muche for me iwraht. wið ute mine wurðef. Beo mi
bliffule godd wið me. ⁊ wite me wið þe deouelef driuelef.
⁊ wið hare creftel. þurch 3et fwucche wundref for þi
deorewurðe nome. þat te reue rudni ⁊ fcheomie wið hiſ
fehucke. ⁊ tu beo aa iwurdget af þu art wurðe wurð-
munt from worlde into worlde. Amen wið uten ende.

[W]ið þiſ af ha ftute ftoden þe cwelleref. ⁊ 3eiden lud
fteuene. Mihti laurd iſ þe. þat Juliene on
leueð. ne niſ na godd buten he; we beoð wel icnawen.
Reue uſ reoweð ure fið þat we fe longe habbeð ileuct þine
readef. ⁊ wenden alle anef weif abute fiſ hundred þe ftoden
⁊ 3eiden alle in a ſteuene. luuewurðe wummon. we wendeð
alle to þat godd. þat tu on truſteſt. *forlore beo þu reue wið *[Fol. 53, back.]
falſe bileaue. ⁊ iblefcet beo criſt. ⁊ alle hiſ icorene. do

þou art hope of salvation; þou art weal of þe right-
wiſe, and ſalve of þe ſinful, þou art one þat art able
to do all; and wilt do noþing but right. Blessed be
þou ever: every þing ought to exalt and glorify þee,
and ſo do I, dear Lord, þy maiden, alone as I am,
and love þee for my lemman, Loving Lord, þat haſt
wrought ſo much for me wiþout worð of mine. Be, O
my Bliffful God, wiþ me and proteet me againſt þe devils
drudges, and againſt þeir crafts, by ſuch wonders ſtill for
þy precious name, ſo þat þe preſect may redden and
be aſhamed of hiſ devil, and þou mayſt be ever wor-
ſhipped as þou art worðy of worſhip from age to age
wiþout end. Amen."

Hereupon, when ſhe ſtopped, þere ſtood þe execu-
tioners, and cried wiþ loud voice; "Mighty Lord is he The executioners
are converted
on whom Juliana believeð, nor is þere any God but he,
we are well aſſured. Reeve, we are rueful for our
courſe, þat we have ſo long believed þy counſels." And
þey all turned in one wiſe, about five hundred who
ſtood and cried all wiþ one voice; "Loveworðy woman,
who converteſt all to þat God, on whom þou truſteſt.
þou wilt be loſt *for ever*, preſect, wiþ þy falſe belief;
and bleſſed be Chriſt and all hiſ elect. Do þou

dedlich on uf al þat tu don maht. Reue make uf ananriht miſliche pinen. tend fur. ⁊ feche hweol ⁊ greiðe hwet fo þu conft grimliche biþenchen. forðe al þi feder wil þef feondeſ of helle. to longe he heold uf af he halt te ȝet. ah we ſchulen heonne uorð halden to ieſu godeſ fune moncun aleſent Swa þe reue gromede þat he griſpatede aȝein þet wod he walde iwurðen. ant ſende o wode wiſe to maximien þe heh keiſer in rome herof hwet he redde. ant he het euchan heſdes bikeoruen ant he lette ſwa don fif hundred bi tale of weopmen ⁊ of wummen an hundred ant þritti. euchan biuoren oðer forte beon heſdes bicoruen ant ferden alle martirf feire to criſte. Elewſiuf lette hiſ men makien a muche fur *ant bed binden hire baðe fet ant honden ant caſten hire into þe brune þer forto bernen. af ha biſeh uppard. ant ſeh þene ley leiten. ha lokede to heouene wið honden up aheuene ant þuſ to criſte cleopede wið inwarde bone.

*[Leaf 68.]

Mildheortfule godd milce þi meiden ne leaf þu me

saying they will henceforth hold to Jesus, the Son of God. The reeve is so angered, that he gnashes his teeth.

Eleusius has a great fire made, into which Juliana, bound hand and foot, is thrust. She prays

upon us, in deadly wise, all that thou canst do. Reeve, make for us quickly various torments; light a fire, and fetch a wheel, and prepare whatsoever thou canst savagely devise; perform all thy fathers will, the fiend of hell: too long he held us, as he holds thee still. But we shall, henceforth, hold to Jesus, Gods Son, Redeemer of mankind." The reeve was so angered, that he gnashed his teeth again, so that he would become mad; and sent on mad wise to Maximianus, the high emperor in Rome, about this, what he would advise; and he bad (him) cut off each ones head. And he had five hundred in number of men served so, and of women a hundred and thirty. Each one (pressed on) before other to be beheaded, and went, all martyrs, fairly to Christ. Eleusius caused his men to make a great fire and bad them bind her, both feet and hands, and cast her into the burning, there for to burn. As she looked upward and saw the flame blaze, she looked to heaven with hands uplifted, and thus to Christ called with inward prayer:—

“Mildhearted God, pity thy maiden; leave thou me

nu deadliche on uf al þat tu do maht. make uf reue ananriht miſſliche pinen ontend fur ƿ̅ feche hweol. greiðe on tentd MS. al þat [þu] conſt grimliche biþenchen. forðe al þi feaderf wil þef feondes of helle; to longe he heold uf af he halt te nuðe. Ah we ſchulen heonne forð halden to ihesu godes kinewurðe ſune moncun aleſent. ſwa þe reue gromede þat he griſtbete wod he walde iwurðen. ƿ̅ fende o wodi wiſe forð to maximien. þe mihti caiſere of rome her of; hwet he readde. ƿ̅ he ham het euch fot heafdes bikeoruen. fif hundret itald of wepmen ƿ̅ of wimmen an hundret ƿ̅ þritti þrunge euchan biuoren oðer forte beo bihefdet ƿ̅ ferden alle martyrſ wið murhðe to¹ heouene. ¹ criste crossed through.

[E]leuſiuſ þe hwile lette hiſ men makien a muche fur mid alle. ƿ̅ bed binden hire ſwa þe fet ƿ̅ te honden. ƿ̅ keaſten hire in to þe brune cwic to forbearnen. Af ha lokede up. ƿ̅ feh þiſ lei leiten: biheolt towart heouene. wið honden aheouene. ƿ̅ þuſ to criſt cleopede.

[N]e forleaſ þu me nawt nu iþiſ nede lauerd of liue. mildheortfule godd milce me þi meiden. ƿ̅ mid ti

now all deadly *deeds* on us, which þou haſt power to do. Contrive for us anon, reeve, various pains; light up a fire; fetch a wheel. Prepare all þat þou canſt ſavagely ðink of; further all þy ſaþers will, þe fiend of hell: too long he held us *in bondage* as he holds þee now. But we, henceforð, ſhall hold to Jeſu, Gods Royal Son, Redeemer of mankind." Þe reeve waſ ſo angered þat he ground hiſ teeð, and would go mad, and ſent in a mad manner to Maximianuſ, þe mighty Kaiſar of Rome, about þiſ, what he would recommend; and he bid him carve off þe head of every one, five hundred They are martyred. counted up, men and women. One hundred and ðirty preſſed on, each before þe reſt, to get beheaded, and all went martyrſ wiþ joy to heaven.

Eleuſiuſ, mean while, cauſed hiſ men to make a very Eleuſiuſ prepares a fire. big fire; and bad þem bind her, feet and hands, and caſt her into þe fiery heat, to burn *her* up alive. When ſhe looked up and ſaw þiſ flame flare, ſhe caſt her eyeſ to heaven wiþ uplifted handſ, and þuſ to Chriſt cried.

"Abandon me not now in þiſ need, Lord of Life: mild- Julianas prayer. hearted God, be merciful to me þy maiden, and wiþ þy

neauer nu in þif neode ah mit ti softe grace salue mine sunnen. Iesu mi felhðe ne warp þu me neauer ut of þin ehfiðe. bihald me ant help me ant of þisse reade leye ref me arude me þat þeof unselie ne þurue nawt seggen. þi lauerd þet tu luueft ant schulde þi scheld beon hwær if he nu meiden. Nefde ha buten ifeid swa þat an engel ne com briht af þah he bernde ant iþat ferliche fur amidden riht lihte ant hit ewenchte anan euer euch sperke. ant heo stod unweommet heriende hire hehe healent wið lude stefne.

ÞE reue seh hit acwenet ant bigon te cwakien swa grimliche him gromede ant set þat balefule beaft as an burft bar. þat grunde his tuskes. ant feng on to femin ant te grifpatien o þif meoke meiden. ant þohte on hwucche wife he mahte hire awelden ant lette fecchen a feat. ⁊ wið pich hit fullen ant heaten hit walm hat. ant

to be delivered from the flame for the sake of the bystanders.

An angel comes, and lighting in the midst of the fire, quenches every spark.

The reeve, seeing the fire quenched, begins to grind his teeth, and foam at the mouth.

never, now in this need; but with thy soft grace salve my sins. Jesus, my happiness, cast me never out of thine eyesight, behold me and help me, and from this red flame snatch me, deliver me that these unhappy men need not say, 'Thy Lord whom thou lovest, and who should be thy shield, where is he now, maiden?' " She had but said so when an angel came, bright as though he burned; and in that strange fire, right in the midst, alighted and quenched it anon, every spark. And she stood unblemished, praising her high Saviour with loud voice.

The reeve saw it quenched, and began to quake; so savagely was he angered. And the baleful beast sat, as a bristled boar that ground his tusks, and began to foam and to grind his teeth at this meek maiden; and thought in what wise he might overpower her. And caused a vessel to be fetched and filled with pitch, and heated boiling-hot; and

softe grace falue mine funnen. ihesu mi selhðe ne warp þu me nawt ut of þin ehfihðe. bihald me ant help me. ƿ of þif reade lei reaf ƿ arude me. fwa þat *tef unfeli ne þurue nawt seggen. þi lauerd þat tu leuest on. ƿ schulde þi scheld beon. hwet if he nuðe. ne bidde ich nawt drihtin þif for deaðef dredneffe. Ah false fwa hare lahe. ƿ festne ipine icorene treowe bileaue. schwau nu mihti godd þi meinfule mahte. ƿ hihendliche iher me iheizet. ƿ ihere[t] aa on ecneffe.

*[Fol. 54.]

[H]efde ha bute ifeid fwa; þat an engel ne com fe briht af þah he bearnde. ƿ to þat ferliche fur. ipat lei lihte ƿ acwente hit anan. eauer euch sparke. ƿ heo stod unhurt þer amidheppes heriende ure healent wið hehefte steuene. þe reue seh hit acwenct ƿ bigon to cwakien. fe grundliche him gromede. ƿ fet te balefule beaft: af eauer ei iburft bar. þat grunde his tuskes. ƿ fen[g] on to feamin. ƿ grift-beatien grisliche up o þif meoke meiden. ƿ þohte wið hwuch mest wa. he mahte hire awealden. ƿ het fecchen aueat. ƿ wið pich fullen. ƿ wallen hit walm hat. ƿ

soft grace salve my sins. Jesu, my joy, cast me not out of þy presence, regard me and help me, and snatch me and rid me out of þis red flame, so þat þis unseely one need not say, 'þy Lord on whom þou believest, and who should be þy shield, where is he now?' I ask not þis, O Lord, for dread of deað, but do þou þus falsify þeir creed and fasten in þine elect þe true faið; display now, Mighty God, þy mainful might, and forðwiþ hear me, þou extolled and glorified ever to all eternity!"

She had but so said, when an angel came, as bright as if on fire, and alighted amidst þat perilous fire, in þat flame, and quenched it anon, every spark of it; and she stood at amidhips, *up to þe waist*, unhurt, praising our Saviour wiþ voice on highest. þe prefect saw it quenched and began to quake, so it angered him to þe bottom of *his soul*, and þere sat þe baleful beast, as ever a bristly boar, agrinding his tusks, and beginning to foam and grind his teeð grisly upon þe meek maiden; and ðought how wiþ most woe he could get upper hand of her: and he bid fetch a vessel, and fill it wiþ pitch and heat it boiling hot, and

An angel quenches the fire.

Eleusius orders a pitchbath.

*[Leaf 68, back.] het warpen hire þrin *hwen hit wodelukeft weolle. af me dude hire þrin : ha cleopede to drihtin ant hit coledede anan ant warð hire af wunfum. af euer eni wlech weter. þat were iwlaht te baðien. ant leop wallinde hat up azein þeo ilke þat hit hefden izarket. ant for fealdede of ham feoluen fifti ant tene. ant fordude fifti al italde. þa þe reue ifeh þif : he rende hif claðes ant toc him feoluen bi þe top. ⁊ feng to fiten hif mawmez ⁊ laften hif lauerd. Swiðe quoð he ut of min ehfiðe. þat ich ne feo hire na mare er þe bodi wið þe bue beo ifundret from hire heaue.

SOne af ha þif iherde ha herede godd in heouene. ⁊ warð fwiðe gled. For þet heo iwilnet hefde me ledde hire. [⁊] hleac forð ant heo wef eð-luke af ha futte oþe stude þer ha ſchulde deð drehen. þa com þe ilke belial of helle. þat ha hefde ibeaten hire bihinden. ant gon to zeien. a : ſtalewurðe men ne ſparie ze nawiht.

Juliana is put into a vessel full of boiling pitch ; it soon cools and becomes as pleasant as a warm bath to her, though it leaps up and scalds her tormentors.

The reeve orders her to be taken out of his sight.

When she reaches the place of execution, Belial comes behind her and encourages her persecutors.

bad cast her therein when it should boil most furiously. As she was put therein, she called upon the Lord, and it cooled anon, and became as pleasant to her as ever any lukewarm water, that were warmed to bathe (in). And it leapt up, boiling hot, against those same who had prepared it, and badly scalded of themselves fifty and ten, and destroyed fifty, all counted. When the reeve saw this, he rent his clothes and took himself by the hair, and began to quarrel with his idols and blaspheme his Lord. "Quickly," quoth he, "out of my eyesight, that I may see her no more, ere the body with the trunk be sundered from her head."

As soon as she heard this, she praised God in heaven and became very glad, for she had desired that. She was led and lugged forth, and she was easy to lug. As she stopped in the place where she was to suffer death, then came that same Belial of hell, that she had beaten, behind her, and began to cry, "Ah ! stalwart men, spare not ;

het warpen hire þrin. hwen hit meaft were iheat ⁊ wodelukeft weolle.

[A]^s me dude þrin. ha cleopede to drihtin. ⁊ hit coledē anan. ⁊ warð hire afe wunfum af þah hit were a wlech beað iwlaht for þen anef in forte beaðien. ⁊ smat up aþein þeo þe iþarket hit hefden. ⁊ for ſchaldede of ham af hit up ſcheat; *alle italde bitale. feoue fiðe tene. ⁊ forðre *[Fol. 54, back.] þet fiue. þa þe reue þis ifeh; rende hiſe claðef ⁊ toc him ſeolf bi þe top. ⁊ feng to f[l]iten¹ hiſ feont. ⁊ laſtin hiſ¹ fiten in both MSS. lauerd.

Swiðe quoð he. wið hire ut of min ehſihðe. þat ich ne feo hire nawt heonne forð mare. ear þe buce of hire bodi. ⁊ tet heaued liſefe liggen ifundret. Sone ſe ha þiſ iherde; ha herede goð of heouene. ⁊ warð utnume glead; for þiſ ha hefde iwilnet. me leadde hire ⁊ leac forð. ⁊ heo wef eðluke. Af ha ſtutte iþat ſtude. þer þe fordemde ſchulden deað drehen; þa com þe illke belial þat ha hefde ibeaten feorren to bihinden ⁊ bigon to þeien. Aſtalewurðe men ne ſpearie þe hire nawiht.

ordered her to be caſt þerein, when it ſhould be heated hotteſt and were boiling moſt fiercely.

When men put her þerein, ſhe cried to þe Lord, and it cooled anon, and became as winsome to her as if it were a warm bað, tempered for þat once to baþe in; and it flew up againſt þem who had prepared it and badly ſcalded ſome of þem as it daſhed up, all told by tale, ſeven times ten, and further yet five. When þe reeve ſaw þis, he rent his cloþes and ſeized himſelf by þe hair, and began to flite at his fiends (or mammets) and blaſfeme his lord.

“Quick!” quoð he, “wiþ her out of my ſight, þat I may ſee her henceforð no more, till þe trunk of her body lie lifeleſs ſundered from þe head.” As ſoon as ſhe heard þis, ſhe glorified þe God of Heaven, and became exceſſively glad, for þis ſhe had wiſhed. She was led and lugged forð, and ſhe was eaſily (led): as ſhe ſtopped in þat place where þe doomed muſt endure deað; þen came þe ſame belial þat ſhe had beaten, far behind her, and began to cry, “Ah! ſtalwart men, ſpare her not,

But 'the pitch
cools to her.

Eleuſius orders
her behceded.

The imp is for-
ward.

ha haueð uf alle fcheome idon. fchendeð hire nuðen ant
 ʒeldeð hire ʒarewborh ne ftudgi ʒe neauer. Iuliane þe edie
 openede hire ehnen ant lokede toward him. ant te bali
 blenchte. ⁊ braid him aʒeinward af an ifchoten arewe.
 * [Leaf 69.] wumme þat ich *libbe quoð he þa ich beo nunan ilaht ant
 ʒef ha keccheð me nu! ne findi neauer leche. igripe ha
 me enef! ne ga i neauer eft mare. ant leac him aʒeinward
 af a beore! þet unwiht. ne mahte him nawt letten. af ha
 ſchulde ftupen ant ftrecchen forð þe fwire ha bed firft ant
 feng on þuf to learen þeo þet þer weren ant þus feide

Lvfteð me leoue men ant lideð ane hwile bi-
 wepeð. ⁊ bireowfeð ower funnen. ⁊ laffeð wið
 foð fchrift. ⁊ wið dedbote. leaueð ower unlahen.
 ⁊ buldeð ower boldef uppon treowe ftaðele þat ne
 dredeð na wind ne na weder nowðer. lokeð þat te
 heouenlich lauerd beo grundwal of al þat ʒe wurcheð.

But when Ju-
 liana looks at
 him, he is forced
 to retreat.

she has done us all shame; put her now to shame, and
 yield her ready bail; study ye never." Juliana the blessed
 opened her eyes and looked towards him; and the bale-
 ful one blenched and jerked himself backwards as a
 shotten arrow. "Woe is me, that I live!" quoth he
 then, "I shall now anon be caught, and if she catch me
 now, I shall never find a leech; let her once seize me, I
 shall never more go (out of the noose)." And he flung
 himself backward as a bear, that evil being, and could not
 hinder himself. When she was to stoop and stretch forth
 the neck, she first prayed, and began thus to teach those
 that were there, and thus said:—

When about to
 suffer death, she
 teaches those
 about her:
 "Listen to me,
 dear men, leave
 your sins, and
 build on the true
 foundation,

"Listen to me, dear men, and hearken awhile. La-
 ment and repent of your sins, and lessen them with
 true shrift, and with amendment; leave your evil cus-
 toms, and build your buildings upon a true foundation,
 that dreads no wind nor weather either. Look that
 the heavenly Lord be foundation of all that ye work;

ha haueð uf alle fcheome idon. fchendeð hire nuðe. zeldeð hire þarow borh efter þat ha wurðe is. Aftale-wurðe men doð hire biline todeað buten abade.

Jvliene þe eadie openede hire ehnen ƿ biheold towart openenede MS. him; af he þus feide. ƿ tet beali blencte. ƿ breid him aþeinwart bihinden hare fchuldren. af for a fchoten arewe. wumme þat ich libbe quoð he. ich beo nunan ilaht. Ah ilecche ha me eft: ne finde ich na leche. Igripe ha me eanef: ne ga i neauer mare. þrefter o grene. ƿ leac him aþeinwart af þe beare [þat] unhwihht in alre diche deoffle wei ne mahte nawt letten. Af ha fchulde stupin ƿ ftreche forð *þat fwire: ha bed firft ƿ feng on þus forte learen þeo þe þer weren. *[Fol. 55.]

Lrfeð me leoue men ƿ liðeð ane hwile. Bireowfið ower funnen. ƿ faluið wið foð fchrift ƿ wið deað bote. leaueð ower unlahan. ƿ buldef up o treowe eorðe. þat ne dredeð na ual for wind ne for wedere. lokið þet te heouenliche lauerd beo grund wal of al þat ʒe wurcheð.

she hað done us all shame; shend her now; yield her ready bail according as she's worð: ah! stalwart men, do her to deað belive, wiþout tarrying."

Juliana, þe blessed, opened her eyes and cast a look The imp recoils. towards him, as he þus said, and þe baleful one blenched, and jerked himself backwards behind þeir shoulders as if at a shotten arrow. "Wo is me! þat I live," quoð he, "I shall be now anon caught: but if she catch me again, I shall find myself no leech. Let her grip me once, I shall never more move after þat out of her noose." And he flung himself backwards, did þat evil one, as a bear, in all þe devils way, and could not hinder himself. When she was to stoop down and stretch forð her neck, she prayed a moments respite, and began þus to instruct þose þat were þere.

"Listen to me, beloved men, and attend to me a Juliana makes exhortation. while. Berue your sins and salve þem wiþ true shrift and wiþ repentance, abandon your ill customs and build upon safe ground, where one need not fear a fall for wind nor for weaþer. Have a care þat þe Heavenly Lord be þe foundation of all þat ye do,

for þat stont studefast falle. cleopeð ȝeorne to godd
 in hali chirche þat he ȝeoue ow wit wel forte donne
 ant strenge ow wið his strence aȝein þen stronge
 unwiht. þat seleð euer ƿ áá ow forte swolhen. lusteð
 writen lare ant luuieð þrefter. wel if him þat wakeð
 wel in þif lutle hwile ƿ witeð wel him feoluen. ant
 heorteliche fikeð ofte for his funnen. þif world weint awei
 af weter þat comeð ant af imet sweuen afwindeð hire
 murhðen ant al nis buten a les wind þat we luuieð. leaueð
 *[Leaf 69, back.] þe leafe ant luuieð þe soðe. for we schulen *leten þif lif
 nute we neuer hwenne ant reope we of þat ripe fed þat
 we seowen swiðe ich biseche ow þat ȝe bidden for me :
 breðren ant sustren ƿ cufte ham a cof of pes alle af ha
 stoden ant biheold uppard ant hehede hire stefne.

L auerd godd al mihti þu luuest treowe bileaue ne les
 þu to þin ifan þin ilicnesse. ah underfeng me to

which stands
 fast, whatever
 else falls. Cry
 to God for
 strength.

This world passes
 away like a run-
 ning stream; its
 joys vanish like
 a dream."

She gives them a
 kiss of peace,

for that stands stedfast, (whatever may) fall. Cry earnestly to God in holy church, that he give you wit to do well and strengthen you with his strength against the strong evil being, who lays snares ever and ay in order to devour you. Listen to the lore of scriptures and love it thereafter. It is well for him that watches well in this little while, and guards himself well and often sighs heartily for his sins. This world wends away, as water that runs, and as a dreamt dream vanish its joys; and all that we live is but a false wind. Leave the false and love the true; for we must leave this life, we never know when, and we reap of that harvest seed that we have sown. Greatly I beseech you to pray for me, brethren and sisters." And she kissed them a kiss of peace, all as they stood, and beheld upward and raised her voice.

"Lord God Almighty, thou lovest true belief; leave not thy likeness to thy foes, but receive me to

for þat stont studeuest falle. þat falle. ȝeieð to godd in hali
 chirche. þat he ȝeoue ow wit wel forte donne. ƿt strenge
 ow wið his strengðe. aȝein þe stronge unwiht þat sekeð¹ seleð in both
 eauer. ƿt aa. ow to forswolhen. lustnið lustiliche hali writes
 lare. ƿt liuieð þrefter. wel him þe wakeð wel. ƿt i þif
 lutle hwile wit her him seoluen. ƿt heorteliche sikeð ofte
 for his sunnen. þif worlt went awei. af þe weater þe
 eorneð. ƿt ase sweuen imet aswint hire murhðe. ƿt al nis
 bute a leaf wind þat þe ipif worlt liuieð. leaueð þat leaf
 if. ƿt leoteð lutel þrof. ƿt secheð þat soðe lif þat aa leasteð.
 for þif lif ȝe schulen leoten. ƿt nuten ȝe neauer hwenne. ƿt
 reopen ripe of þat sed þat ȝe her seowen. þat if underne
 ȝeld of wa. oðer of wunne. efter ower werkes. Swiðe ich
 biseche ow. þat ȝe bidden for me. breðren. ƿt sustren. ƿt
 custe* ham coff of² peif alle af ha stoden. ant biheold up² MS. of.
 part. ant hehede hire steuene. *[Fol. 55, back.]

Lauerd godd almihti. ich þonki þe of þine ȝeouen. nim
 ȝeme to me nuðe. þu luuest ouer alle þing treowe
 bileaue. ne les þu neauer to þi va; þin ilicnesse þat tu ruddest

for þat will stand steadfast, happen what may. Cry
 to God in holy church, þat he give you wit to do
 well and strengðen you wiþ his strengð against þe
 strong evil one, who seekeð ever and aye to devour
 you. Listen wiþ pleasure to lore of Holy Writ and live
 by it. Well tis wiþ him þat watcheð well and in þis
 little while here guards himself, and oft sigheð heartily
 for his sins. Þis world passes away as þe water þat
 runneð; and its mirð vanishes away as a dream dreamt;
 and all þat lives in þis world is but a false wind. Leave
 what is false and esteem it but little, and seek þe true
 life which lasteð for ever. For þis life ye shall quit, and
 ye never know when, and shall reap a harvest from þe
 seed ye have sown: þat is to say, an open recompense of
 woe or of happiness according to your works. Much I
 beseech you þat ye pray for me, breþren and sisters,"
 and she kissed þem boð a kiss of peace all as þey
 stood, and cast her eyes upwards and elevated her voice.
 "Lord God Almighty, I ðank þee for þy gifts, have
 a care for me now; þou lovest above all þings a true
 faið; never to þy foes leave þy likeness þat þou savedst

þe. ƿ do me in þin englene hird wið meidnef imeane. ich
 aȝeoue to þe mi gaft drihtin. ƿ wið þat ilke beide ƿ def
 duuelunge dun to þer eorðe fone bihefdet. ant þe edie
 englef wið hire ſawle ſinginde ſihen toward heouene.
 foððen fone þcrefter com a felī wummon ſophie inempnet.
 bi nicomedef burh o rade toward rome. of heh cun akennet
 ƿ nom þif meidenef bodi. ƿ ber hit in a bat biwunden
 deorliche in deorewurðe claðef. af ha weren in wettre com
 a ſteorm ƿ draf ham to londe into campaine. ƿ þer lette
 ſophie from þe ſea a mile fetten a chirche ƿ don hire bodi þrin
 in ſtanene þruh hehliche af hit deh alhen to donne. þe reue

and commends
 her ſoul to God.
 She ſinks down
 to the earth;
 and the bleſſed
 angels bear her
 ſoul to heaven.

Sophia takes the
 maidens body in
 a boat; and
 being driven to
 ſhore in Cam-
 pania, cauſes the
 body to be put
 in a ſtone coffin.

thyſelf and ſet me in thine angels hoſt with company of
 maidens. I give up to thee my ghooſt, Lord." And with
 that ſame, ſhe bent and ſank ſinkingly down to the earth,
 ſoon beheaded. And the bleſſed angels with her ſoul, ſing-
 ing, aſcended toward heaven. Then ſoon after that came
 a bleſſed woman, named Sophia, born of high kindred,
 by the city of Nicomedia on (her) road toward Rome;
 and took this maidens body and bore it in a boat, wound
 up dearly in precious cloths. When they were on water,
 a ſtorm came and drove them to land, into Campania.
 And there, a mile from the ſea, Sophia had a church ſet,
 and her (Julianas) body put therein in a ſtone coffin,
 ſolemnly, as it is right to do with ſaints. The reeve,

of deað; þurh þi deað o rode. ne let tu me neauer deien iþe eche deað of helle. Vnderueng me to þe. ⁊ do me wið þine. iþat englene hird wið meidenef imeane. Ich azeoue þe mi gaft deorrewurðe drihtin. ⁊ do hit bliffule godd for þin iblefcede nome to ro. ⁊ to reſte. wið [þat¹] ilke ha¹ Not in MS. beide hire ⁊ beah duuelunge adun bihefdet to þer eorðe. ant te eadie englef wið þe ſawle ſinginde ſihen in to heouene.

Anan þrefter ſone. com aſeli wummon. bi Nichomedeffe burh o rade towart rome. Sophie weſ inempnet of heh cun akennet. ⁊ nom þif meidenef bodi. ⁊ ber hit in to hire ſchip biwunden ſwiðe deorliche ideorrewurðe claðef. As ha weren iwatere. com a ſfrom þat te ſchip ne mahte na mon ſteorin. ⁊ drof ham to drue lond in to champaine þer lette ſophie. from þe ſea a mile. fetten a chirche. ⁊ duden hire bodi þrin in a ſtanene þruh hehliche aſ hit deh halhe to donne.

þe reue ſone ſe he wifte. þat ha weſ awei ilead. leup
*for hihðe wið lut men into a bat ⁊ bigon to rowen *[Fol. 56.]

from deað by þy deað on þe croſs: nor let me ever die in þe eternal deað of hell. Receive me to þyſelf and place me wiþ þy *saints* in þe company of angels togeþer wiþ maidens. I ſurrender þee my ſpirit, precious Lord! and Bliffſful God, for þy Blessed Name, commit it to reſe and reſt.” Wiþ þat ſame ſhe bowed and bent herſelf ſinkingly down, beheaded, to þe earð, and þe bleſſed angels wiþ þe ſoul aſcended ſinging to heaven. She is beheaded.

Anon after þat ſoon, þere came a ſecly woman by Nicomedia on her way towards Rome, Sofia ſhe was named, born of high kindred, and ſhe took þis maidens body and bore it in her ſhip, wound very preciously in ſumptuous raiment. While þey were on þe water, þere came a ſtorm ſo þat no man could ſteer þe ſhip, and it drove þem to dry land into Campania. Þere Sofia had a church erected a mile from þe ſea, and placed Julianas body þere in a ſtone coffin, as ſolemnly as it is fit to deposit a ſaint. Her body receives burial.

þe prefeet, as ſoon as he knew þat ſhe was led away, The prefeet leapt in hope wiþ his men into a boat, and began to row

þa he herde þif! bigon te rowen efter forte reauen hit
ham! ⁊ iþe [fea] fenchte. for þer arifen stormef ſtarcke
⁊ ſtronge ⁊ breken þe ſchipeſ bord. adrenchten on hare
[Leaf 70.] þrittuðe ſum an þerto eke fowre. ant warp ham adriuen to
þe londe. þer af wilde deor limel to luken ham ⁊ te unfeli
ſawlen funcken into helle.

Þvſ þat edie meiden wende þurh pinen to heouenliche
wunnen in þe nomecuðe burh nicomede hatte oþe
fixtenðe dei of feouerelef moneð. þe fortende kalende of
mearch þat cumeð efter. heo uſ erndi to godd þe grace of
him ſeoluen. þet rixleð in þreohad. ⁊ þah iſ an untweamet
iheret ant iheiet wurðe he him ane af he iſ wurðe ant euer
ah te beonne world abuten ende. AMEN.

The reeve rows
after them; but
his ſhip iſ
broken, and he iſ
drowned with
thirty others.,

Thus the bleſſed
maiden paſſed to
heavenly joy at
Nicomedia.
May ſhe inter-
cede for uſ with
God.

when he heard this, began to row after to bereave them of
it; and ſank in the ſea; for there aroſe ſtorms, ſtark
and ſtrong, and broke the ſhips board, drowned ſome
thirty of them, and alſo four beſides; and drifted them
to the land, where wild beaſts rent them limb from limb,
and the unhappy ſouls ſunk into hell.

Thus the bleſſed maiden went through pains to heavenly
joys, in the renowned city, called Nicomedia, in the ſix-
teenth day of Februarys month, the fourteenth before the
kalends of March that cometh after. May ſhe intercede
for uſ to God for the grace of himſelf, who reigns in three
perſons, and yet iſ one, undivided! Praiſed and exalted
be he alone, as he iſ worthy, and ever ought to be, world
without end! Amen.

ſwiftliche eſter. forte reauin hit ham. ⁊ i þea ſea ſenchen. ⁊ ariſen ſtormes ſe ſterke ⁊ ſe ſtronge. þat te bordef of þiſ bat burſten ⁊ to breken. ⁊ te ſea ſencte him on hiſ þrituðe ſum ant þer to zet fowre. ⁊ draſ him adrenchet dead to þe londe. þer aſe wilde deor limmel to luken ham. ⁊ to limeden eauer euch lið from þe lire. an te unſeli ſawlen ſunken to helle. to forſwelten iſar ⁊ iſorhe eauer.

Þvif þe eadi iulienne wende þurh pinen. from worldliche weanen; to heouericheſ wunnen iþe Nomecuðe burh Nicomede inempnet. i þe Sixtenðe dei of feouerreref moneð. þe fowrtuðe Kalende of mearch þat iſ ſeoððen.

theis dai of februarye is the 14 kalend of marche.

Heo uſ erndi to godd. þe grace of him ſeoluen. þe rixleð in þreo had. ⁊ tah iſ untweamet iheret ⁊ iheiet beo he him ane aſ he weſ ⁊ iſ eauer in eche.

Hwen drihtin o domeſ dei windweð hiſ hweate. ⁊ weo[r]pð þat duſti cheſ to hellene heate. He mote beon a corn i godeſ guldene edene. þe turnde þiſ of latin to engliſche ledene. Ant he þat her leaſt. on wrat ſwa aſ he cuðe. AMEN.

ſwiftly after *her body*, to fetch it by violence from þem, and ſink it in þe ſea; and þere aroſe ſtorms ſo ſtark and ſo ſtrong þat þe planks of þe boat burſt and broke to pieces, and ſank him in þe ſea with ðirty oþers, and four more beſides, and drove him when drowned dead to þe land; where wild beaſts tore him limb from limb, and ſeuered each joint from þe fleſh, and þe unſeely ſouls ſunk to hell to periſh in ſore and in ſorrow for ever.

pursues her lifeless corpse, and is loſt at ſea.

Þus þe bleſſed Juliana paſſed þrough pains from temporal miſeries to þe joys of þe kingdom of heaven, in þe famous town named Nikomedia, on þe ſixteenð day of February, þe fourteenð of þe calends of March following.

Date of her commemoration.

May ſhe intercede for uſ for þe grace of Himſelf who reigneð in ðree perſons and yet is undivided, glorified and extolled be He, One as He was, and is, and ever ſhall be.

When þe Lord on doomsday winnoweð hiſ wheat and ðroweð þe duſty chaff to heats of hell, may he be an elect one in Gods golden Eden who turned þiſ out of Latin into þe Engliſh language: and he alſo, leaſt in þiſ matter, who penned it as well as he was able. Amen.

The translator prays for himſelf.

[In a sixteenth-century hand, at the bottom of page 56 of the Bodleian Text, is the following :]

Whan Judge at domesday dothe winnow his wheat
And drives dusty chaffe into hellishe heat
God make him a corne, in Eden to duell
That owt of latine this treatise did freat
And him that last wrote Amen. *A Maidwot* (?)



SEYN JULIAN

(THE LIFE OF ST. JULIANA),

FROM ASHMOLE MS. 43.

SEyn Julian com of heie men : as we fyndeþ iwrite.
Cristene stilliche he bicom : þat no mon ne scholde iwite.
Maximan het þe emperour : þat heþene was þo.
Alle cristenemen he dude to deþe : þat he miȝte of go. 4
A gret maister he hadde vnder him : þat het elise
He wolde þat Julian to him : iwedded scholde be.
Wiþ hire fader *and* moder he spek : so þat hi were at on.
þo he wende to þis holi maide : and wende hadde is wille anon. 8
Swete sire quaþ. *Seyn Juliane* : it ne ualleþ noȝt to me
Bote þou were mon of more power : to be ispoused to þe.
þis mon was glad uor þis word : to þe emperour he wende.
Noble ȝiftes he him ȝef : *and* fair present him sende. 12
So þat he made him vnder him : hext Justice of is londe.
To don *and* hote wat he wolde : uor is ȝift *and* uor is sonde.
þis Justice wende to Juliane : þo is power was.
And wende hire hadde as is spouse : ac he failede of is as. 16
þis maide him uaire vnsverde : leue sire heo sede
Bote we be boþe of one lawe : we ne mowe noȝt be of one rede
Cristene womman icham iwis : I ne reche ho it wite.
Bicome cristene for my loue : *and* me þou hast biȝite. 20
Sori was þis luþer man : he nuste þo wat he miȝte.
Wuste þis he sede¹ þe emperour : he wolde luþer þe diȝte.
ȝif we cristene beþ boþe : we worþeþ sone dede.
þenne our Ioie were al ido : þat we scholde to gadere lede. 24
Ihote² icham alle cristenemen : to deþe do vp myn oþe.
þeruore lemmon turn þi þoȝt : *and* haue reuþe of ous boþe.
Leue sire quaþ þat maide : ȝif þou art adrad :
Of þe emperour þat is erliche³ man : iwis þou art amad. 28

¹ Read (he sede). "if þe Emperor knew þis (said he)."

² "Commanded."

³ "Earðly."

þei is power be non such : sone it wole ago.
 Ac dred god þat power haþ : of ech þing euermo.
 [Fol. 25b.] Swiþe sori was þis luþer man : þat he ne miȝte hire þoȝt wende
 To habbe *conseil* of hire fader : after him he let sende. 32
 þo hi to gadere come : to gadere hi made gret feste.
And fondede hire clene þoȝt : to chaunge þoru uair biheste.
 þo hi speke uairest wiþ hire : þis maide hem ȝaf answeze
 Icholle holde þat ichabbe itake : ȝe ne doþ me þer of no dere. 36
 At o word ȝe ne turneþ me noȝt : þer aboute ȝe spilleþ breþ.
 Doþ me wat pyne ȝe wolleþ : uor I ne drede noȝt þen deþ.
 þe hi seie þat þis maide : hire þoȝt chaungi nolde.
 Hire fader bitok hire þe Justice : to do wiþ hire wat he wolde. 40
 þe Iustice let hire strupe naked : *and* legge hire plat to grounde.
 Six knyȝtes eode hire aboute : *and* made hire mony a wounde.
 Hi leide hire on wiþ harde scorges : þat hi weri were.
 Euer lay þis maide *and* louȝ : as hire noþing nere. 44
 þo hi seie hire stable þoȝt : þat heo nas in none fere.
 Hi nome *and* henge hire up abem : bi þe tresses of hire here.
 þer bi heo heng half an day : knyȝtes bi neþe stode.
 Wiþ scourges hi leide euer vpon ; þat [heo] stremd al ablode. 48
 þe more turment þat hi hire dude : þe bet hi hire paide¹
 þo hi ne miȝte hor wille habbe : adoun hi nome þis maide.
And bed hire turne biuore hire deþ : hire þoȝt on alle wise.
And þench on hire heie kunne : *and* hire owe gentrise. 52
 þo hi ne miȝte uor noþing : bringe hire of hire þoȝt.
 A chetel wol of iwelled bras : biuore þis maide was ibroȝt.
 Hi ȝote adoun aboue hire scoldren : as heo vpriȝt stod.
 Bi rug *and* wombe it orn adoun : as it were flod. 56
 Fram þe necke to þe fot ; ech stude it þoruȝ soutȝe.
 Euer stod þis holi maide : as hire noþing ne rouȝte.
 Louerd mucche is þi myȝte : so mucche iweld bras.
 In hire woundede bodi ne greuede noȝt : uair miracle þer was. 60
 Wod wroþ was þo þe Justice : he het his men hire lede.
 In to strong prison *and* bounde hire faste : uorte me nome oþer
 to rede.²

¹ From Pacare.² Corr. Uorte nime oþer rede.

þo þis maide in prison was : þe deuel to hire wende.
 In fourme of an angel : *and* sede þat our louerd him þuder sende. 64
 Forto saui hire fram þe deþ : *and* wissi hire wel to done.
 þat heo tormentes uorte fle : dude¹ þe Justices bone.
 Vor our lord hadde of hire reuþe : *and* wilnede hire lif.
And leuere hadde þen heo were ded : þat heo were iwedded to wif. 68
 þis maide stod in grete þoþt : þat he hire þerto gan rede. [Fol. 26.]
And þat our lord hire so het : bi him as he sede.
 Heo sat akne *and* bad our lord : þat he hire scholde lere.²
 Wel to done *and* warny ek : wat þe messenger were. 72
 As heo sat in hire orison : heo hurde a uois þat sede.
 Be studeuast in þi bileue : *and* ich þe wole wel rede.
 Ac þe messenger aske wat he be : *and* ne haue of him no drede.
And nym him uaste uor icholle : be wiþ þe in eche neode. 76
 þo þe maide þis ihurde : þen deuel heo nom wel uaste.
 Heo made þe signe of þe crois : *and* to hire fet him caste.
 Tel me heo sede wat þou art : oþer icholle þe quelle.
 Leuedi he sede let me go : *and* icholle þe sone telle. 80
 Nay þou schalt abide her : þis maide sede þo.
 Vorte þou me telle wat þou art : *and* þanne þou schalt go.
 þo sede he icham a deuel : ich hote belial.
 Aþen ech mannes good dede : ich can do luþer gal. 84
 þo adam *and* eue wolde : in godes seruice be.
 Ich hem broþte in dedliche sunne : þoru þe apel of þe tre.
 Bitwene caym was mucche loue : *and* abel is broþer.
 Ich made þoru a lutel enuye : þat on sle þat oþer. 88
 Ich made ihesus on þe rode deie : ac þat we seþþe aboþte.
And herodes þe children sle : þo me ihesus soþte
 Ichabbe ymad men oþer sle : *and* scipes in þe se drenche.
 Alle wo ichabbe anerþe ido ; þat man may on þenche. 92
 Ho sende þe huder quaþ þe maide : þe deuel aþen sede.
 Satan oure maister þat is atom : þat schal ous alle rede.
 þif he send þou quaþ þis maide : to eny holi manne.
And ȝe ne mowe him noþt ouercome : wat deþ he wiþ þou
 þanne. 96

¹ *Should do.*² Compare On encowum sittende Ælfr. Oros. III. ix.

- þanne ne dorre we quap þe deuel : biuore our maister wende.
 Oure acountes uorte zelde : ac [he] let ous of sende.
And zif we awer beþ ifounde : he let ous bete sore.
 Þer uore wenne we fyndeþ eny mon : stable in godes lore. 100
 We fondeþ him in luþer þoꝛt : to bringe myd al our miȝte.
 Ac anon he mai ous ouercome : zif he wole aȝen ous fiȝte.
 Vor we nabbeþ power no mon to bringe : in sunne aȝen is mode.
 Vor ihesus bynom ous þulke miȝte : þo he deide on þe rode. 104
 Of al þat ichabbe anerþe igo : so clanliche ouercome.
 Neuer Inas as ich nou am : my miȝte me is bynome.
 [Fol. 26b.] Maide uor þyn hendescipe : þou haue mercy of me.
 Let me go at þis one tyme : Ine schal neuereft derie þe. 108
 Alas þat Inadde er iwust : wat me scolde bitide.
 Certes quap þe maide þo : zut þou schalt abide.
 Þis maide nom þis foule best : *and* faste it gan bynde.
 Myd a raketeie þat aboute hire was : his honden him bihinde. 112
 Myd anoþer Irene raketeie : heo bet him swiþe sore.
And euer sede þis foulde best : hende maide þyn ore.
 Haue reuþe of þi wreche prison : *and* þench þat þou art fre.
 Inabbe icome nei non : þat me dorste hondli ne ise. 116
And þou me darst þus tormenti : alas wi ne mai ich fle.
 Wi artou so strong maidenhod : þat þou ne miȝt ouercome be.
 Alas maidenhod alas : wi woltou wiþ ous fiȝte.
 Maidens ichulle euereft drede : Inabbe aȝen hem no miȝte. 120
 Þe wule þis maide tormentede : þus þis foule wiȝt.
 Þe Justice het þis maide uette : biuore him anon riȝt.
 Þe maide nom þis foule best : *and* after hire it drouȝ.
 Leue leuedi he sede þin ore : iscend icham Inouȝ. 124
 Ne make þou namo men gawen on me : nartou corteis *and* hende.
 Þench þat maidens scolde milde be : *and* bring me of þis bende.
 War¹ is kunde of þi maidenhod : þat scholde be milde *and* stille.
And þou art aȝen me so sturne : hou miȝtou habbe þe wille. 128
 So longe he on þis maide cride : as heo him drouȝ *and* ladde.
 After hire þoru cheping : þat reuþe of him heo hadde.
 A chaumbre foreine heo isei : al ope to ward þe strete.
 Vol it was of uelþhede : old *and* al uorlete. 132

¹ "Where."

þis maide nom þis foule þing : *and* caste it amydde.
 Dai þat wolde neschere¹ bed : him biseche oþer bidde.
 Vor it was good Inou to him : bineþe *and* eke aboue.
 Wat seggeþ ȝe segge ich soþ : ne lieȝ noȝt for is loue. 136
 ȝut nolde þis luþer men : þat iseie al þis dede.
 Bileue on god *and* turne hor þoȝt : ac þe more hire wiþ sede.
 þo heo biuore þe Justice com : hi wolde chaunge hire þoȝt.
And bihete hire prute *and* gret nobleie : ac al ne huld it noȝt. 140
 A weol of Ire swiþe strong : biuore hire hi caste.
 Al were þe velion² aboute : wiþ rasours istiked faste.
 þe weol hi turnde aboute : þe maide þer bi hi sette.
 Depe wode in hire naked flech : þe rasours kene iwette.³ 144
 þat þo hire flech was al icorue : so depe hi wode *and* gnowe. [Fol. 27.]
 þat þe bones hi to slitte : *and* þe marw out drowe.
 þe marw sprong out al aboute : so ouercome heo was
 þat heo al mest ȝef þen gost : *and* no wonder it nas. 148
 Of al þat me drou hire tender lymes : it ne reu hire noȝt enes sore.
 Ac euer sede þat ihesu crist : þolede uor hire more.
 Glade were þo þe luþer men : þat so nei þe deþe hire seie.
 Ac our louerdes wille nas it noȝt : þat heo scholde þe ȝut deie. 152
 An angel myd a naked swerd : to þe weol aliȝte
And hew it al to smale peces : þer was godes miȝte.
And þis maide eode uorþ al hol : as hire noþing nere.
 Sore dradde þis luþer men : þat þere aboute were. 156
 Our lord crist can so is fon : wen is wille is afere.
 Vif hondred turnde to him : uor þulke miracle þere.
And an hondred wemmen *and* þritti : þer ne bileuede noȝt on.
 þat þis luþer men in þe place : ne let biheuedi echon. 160
 Toward þis maide þe Justice ; uor wraþþe was nei wod.
 He let make of wode *and* col : a strong fur *and* good.
 Amydde he let þis maide caste : uor heo frobrenne scholde.
 Hi wende hire to sle anon : ac our lord it nolde. 164
 An angel þer com *and* þis fur : to spradde wide *and* drouȝ.
 Amydde þe place þe maide stod : harmles *and* glad Inouȝ.
 Heo þonkede god *and* sat akne : *and* hire orison sede.
 þe Justice sede wat scholle we do : wat schal ous to rede. 168

¹ *Softer.*² *Fellies.*³ *Whetted.*

- We ne scholle þis foule wiche : ouercome wiþ no dede.
 ʒif no fur ne mai hire brenne : in led we scholle hire brede.
 A chetel he sette ouer þe fur : *and* fulde it uol of lede.
 Þis maide isei þis led boili : heo nas noþing in drede. 172
 Anon so heo was þer Inne ido : þat fur bigan to sprede.
 Fram þe chetel it hupte aboute : in lengþe *and* in brede.
 Sixti men *and* seuentene : it barnde in þe place.
 Of luþer men þat stode þer bi : þer was godes grace. 176
 Amydde þe chetel þis maide stod : al hol wiþþoute harm.
 Þat led þat bolynde was : vnneþe it þoʒte hire warm.
 Þe Justice bigan to wepe *and* crie : þo he þis isei
 Vor is men uorbarnd were : witles he was nei. 180
 Wat doþ ʒe he sede myne godes : is ʒoure miʒte ʒou bynome
 Schal a womman wiþ hire wichinge : ous alle ouercome.
 [Fol. 27b.] Helpeð¹ me nou ʒif ʒe mowe : þat we ne be brogt to scame.
 Heo ne schal me wraþþi þus nammore : Ichulle pleie anoþer
 game. 184
 Com uorþ he sede my manquellare : led þis hore fram me.
And smyt of hire heued wiþþoute þe toun : þat *ich* neuereft hire ise.
 Glad was þis holi maide : þo heo wuste hire ende.
 Vor heo wuste after hire tormentes : wider heo scholde wende. 188
 Heo þonkede uaste Ihesu crist : þat after hire wolde sende.
 Go swiþe heo sede to þe quellare : *and* bring me of þis bende.
 As me ladde þis holi maide : toward hire martirdom.
 Belial þis foule deuel : wel glad bihynde com. 192
 Ne spareþ noʒt he sede ac heieþ uaste : þat heo of dawe be.
 Nabbeþ of hire nammore reuþe : þen heo hadde of me.
 Nolde heo noþing spare me : of al þat *ich* hire bad.
 Vnneþe *ich* dar on hire loke : so sore icham adrad. 196
 Þo þis maide hurde þis : hire eien up heo caste.
 A out out þe deuel sede : holdeþ hire nou uaste.
 Leste heo efsone cacche me : *and* þat me vuel bitidde.
 Fle ichulle þe wule : *ich* mai : doþ þat *ich* ʒou bidde. 200
 Ac þei heo him hadde icauʒt : *and* ileid as clene.
 In as uair bed as heo dude er : dait þat him wolde bymene.²

¹ MS. Helped.² Bemoan.

- þo heo com to þulke stude : as heo scholde biheded be.
 To our lord heo made hire orison : *and* sat adoun akne. 204
 þe quellare as heo bed hire beden : adrouȝ is swerd wel kene.
 He smot of hire heued fram þe bodi : þat it uel in þe grene.
 Angles were ȝare anon : hire soule uorte auonge.
 þus heo boȝte þe blisse of heuene : wiþ tormentes stronge. 208
 Hire bodi hi lette ligge : hi nolde it burie noȝt.
 Vor bestes it scholde todrawe : *and* þat was hore þoȝt.
 A good womman þat het sophie : wonede þer biside.
 Burie heo þoȝte þat holi bodi : wat so hire scholde bitide. 212
 Vor þer nere none eristenemen : lede heo it þoȝte to rome.
 Al bi scipe to burie it þere : ac þo hi in to þe scipe come.
 þe wynd com *and* drof hor scip : in to anoþer londe.
 In to þe londe of campanye : *and* þer it gan at stonde. 216
 þo hi ne miȝte hor scip þanne bringe : hi nome þoru godes grace.
And burede þis bodi in þe se : in a wel uaire place.
 þer it is ȝut uaire honoured : ac þo þe tiding was icome.
 To þe Justice þat þis bodi was : aweilad *and* ynome. 220
 He nom wiþ him uoure *and* þritti men : *and* afterward he gan [Fol. 28.]
 wende.
 ȝif he miȝte þis bodi of take : more he þoȝte it scende.
 Amidde þe se þer com a wynd : as it were uor þe none.
And caste hor scip vp to down : *and* adreynte hem euerichone. 224
 þe Justice wreche bodi seþþe : þe se to londe caste.
And bestes *and* foweles it to drowe : þe wile þer apece ilaste.
 þo hadde he is owe dom : þat he wolde þe maide scende.
 þus Seyn Julian þe holi maide : hir lif broȝte to ende. 228



GLOSSARY.

- Adet, p. 51 = Op þæt.
- As, p. 81 = Ærce, gen. -an, f.
- Aual, p. 33 = *French* Avale; raþer þan Apell not in dict.
- Axtreo, p. 57, *axletree*.
- Beali, p. 73 = þæt bealuwe.
- Berde, p. 53, from Bere, *a voice*, in Owl, 7 N; in Lazamon; in Blooms; in G. Douglas. Also Holy Rood, Index. Iberde, *behaved* = Gebærde, Bed. 600, 32
- Bisteaðet, p. 31, gl. to S. Marh.
- Biwihelin, p. 57. See gl. to S. Marh, on Fiken.
- Buc, p. 71, *trunk*. Fals. Dis. MS. p. 159.
- Budeles, p. 17 = Byðelar.
- Buste, p. 24, *baste?*
- Cheping, p. 52; p. 84, l. 130. Ceapinȝ, *market*. On p. 53. B. text is faulty.
- Cnawes, p. 55.
- Crechen, p. 35.
- Dai, Dait, p. 85, l. 134; l. 202. "Dehait, Dehé, Dehez, impré- cation, qui a la même signifi- cation que le Væ! des Latins." Roquefort.
- Dahene, p. 31. Dazena, a well sustained form.
- Diche, p. 73, a slip of þe pen, without sense.
- Erndi, p. 78. Æpendian.
- Fischal, p. 59. Yarrells Fishes I. p. 350.
- Ga o grene, p. 73: ambiguous.
- Gal, p. 83, l. 84: gal a subst. on which is built Galþull.
- Gencling, p. 56. s. ȝuhelung.
- Godes, p. 47. *of good* (in respect of) as in Greek and Latin: so Beaduweorca beteran. Chron. 937.
- ȝuhelung, p. 57, *magnificence*. In his Psalter, Ps. lxxvii. 37, Spel- man has printed as gloss on *Magnificentia*, Gennelung; þis is a word of anomalous form, destitute of kið and kin. Graff gives ur Guol, *insignis*, Guollih, *gloriosus*, Guollihi, *gloria*, Guol- lihheit, *gloria*, Guollichon, *gloriari*; and þese glosses enable us to correct Spelman, and read Geuuelung, *magnificentia*: which makes it plain þat Mr. Brock should have read Geuel- ing on p. 56.
- ȝetede, p. 7. See gl. to Lazamon.
- Hap, p. 61.
- Heascede, p. 5: from, I presume, Huse; to say for Eascede would involve a figure of speech not prettily named.
- Her on uuen, p. 53, an error of þe penman for Heonne, as in R.
- Hire anc, p. 31. Scottish "Her lane."

- Hutung. Huting, p. 53.
 Ilatet, p. 33, perhaps of þe lions, *visaged*, from Lates, *looks*.
 Iburst, p. 69. from Бурст, *bristle*.
 Inune, p. 5. I read as Imane = *zemaene*.
 Iswechte, p. 2, I read as *zē-
 rpenct*.
 Kenchinde, in gl. to Hali M. read *risus excussus*.
 Leirwite, in Higden ed. Gale, p. 202, is *emenda pro corruptione nativæ*, it is þefore an apokopate form of Fopligeppite, *punishment for unchaste deeds*. Hence corr. gl. H. M.
 Leoten, p. 22, p. 75, *esteem*, pr. Lette. Lazam. 22753.
 Leoten, p. 75, *abandon*. Lætan.
 Lihan, p. 3; p. 29 ft.; 37, *disappoint*. In Lyes dict. Leogan. —luker, p. 71. See Hali M., p. 25, l. 19; St. Marh., p. 23, l. 11; H. M. p. 41, l. 32.
 Lut, p. 77, *few*. Hali M., p. 19, l. 6.
 Makelese, seems *immaculate*, raþer þan *matchless* in St. Marh., p. 17, l. 16.
 Nabich, p. 28 = Ne habbe ic.
 Nam, p. 29 = Ne am = Ne eom.
 Nestfalde, p. 33.
 None, p. 86, l. 223.
 Nunan, p. 73 = Nu anan.
 Oþer, p. 27. Read Oþe, as p. 26, On þe: þæne is out of place.
 Postles, p. 57.
 Prisun, p. 84, *prisoner*, so Wooing o. O. L., fol. 128, c.
 Rawen, p. 21. See Somners glossary: from "D."
 Se, pp. 31, 33. *so*, exaggerative.
 Moyses ferst in his lawe told
 A chyld þer xuld be born so bold
 To beþe aȝyn þat Adam sold.
 Sleatten, p. 53, *slot, let loose, laid on track*. þe subst. occ. Chron. 1087, *granted þe riht to lay dogs on*. Earles ed. p. 225 top. Anoþer use takes an account of þe game. Man rleatte þa æenne feapn fevinga þær-ute. M. H., fol. 62, b. þe *people worried wiþ dogs a bull*, Of bole slatyng. Alysandre, 200. So Halliwell in Slate from Yorkshire.
 Spurede, p. 59, *spurred*. MID rþurum, G. D., 5, b. *wiþ spurs*.
 Steorue, p. 49, gl. to St. Marh.
 Studgi, *studge*, gl. to St. Marh.
 Stutten, p. 51, gl. to St. Marh.
 Tendrin, p. 29, seems to come from Tȳndre, *tinder*, and Tendan.
 Top, pp. 29, 71, applied here to þe topknot of hair.
 Unrudelic, p. 55 = Ungeþædlice.
 Wei, p. 21, *Væ!* Wei la! wei, *wellaway*, whence *Wail*. But Text R. is more acceptable.
 Wicche, p. 41, *magus*.
 Windi, p. 11, related to Windan in Ætþindan, and so forð.
 þin anes help, p. 31, *tuum ipsius auxilium*.
 þen anes, p. 71, þe *nonce*, as spelling goes now.

CORRECTIONS.

Pp. 2, 3, titles, *read* liflade.

P. 9, line 5, *read* bižeted.

P. 53, line 12; p. 57, line 6, *read* milzfule, milzful, *for* miltsfule, miltsful.

P. 63, version line 3, *correct as opposite*.

P. 75, line 15, *uppart error of penman for* uppap̄τ, *upwart*.

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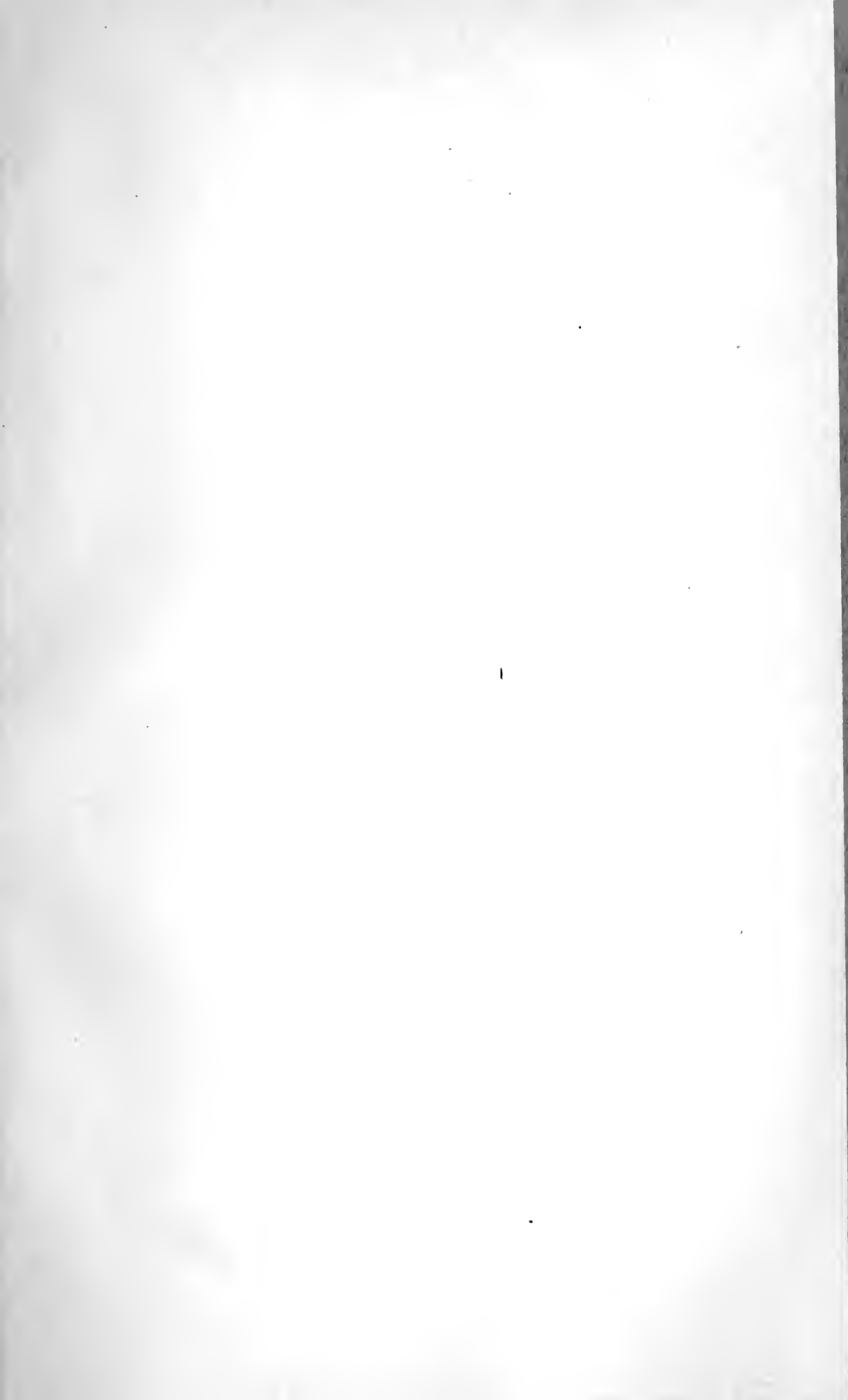
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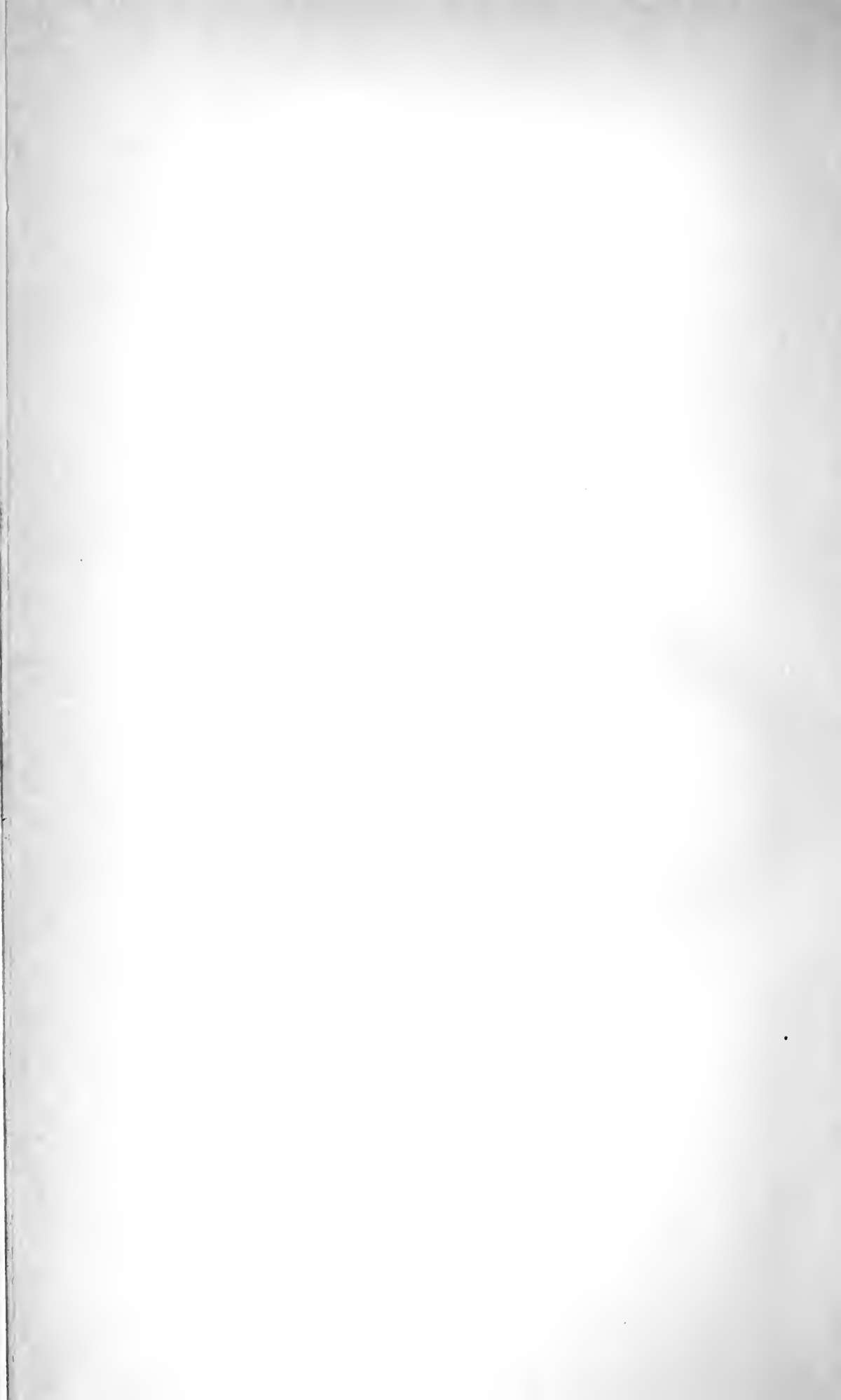
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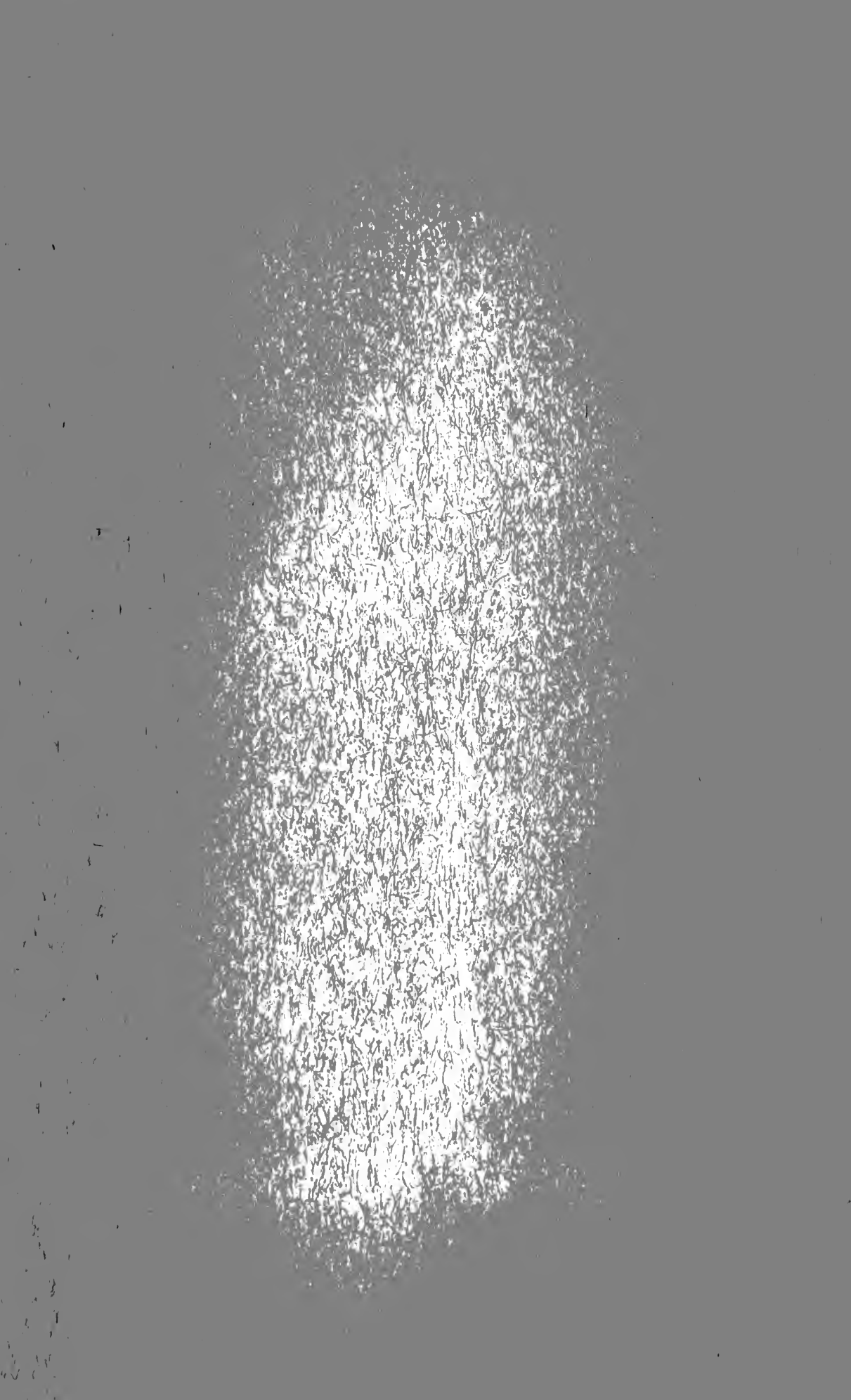
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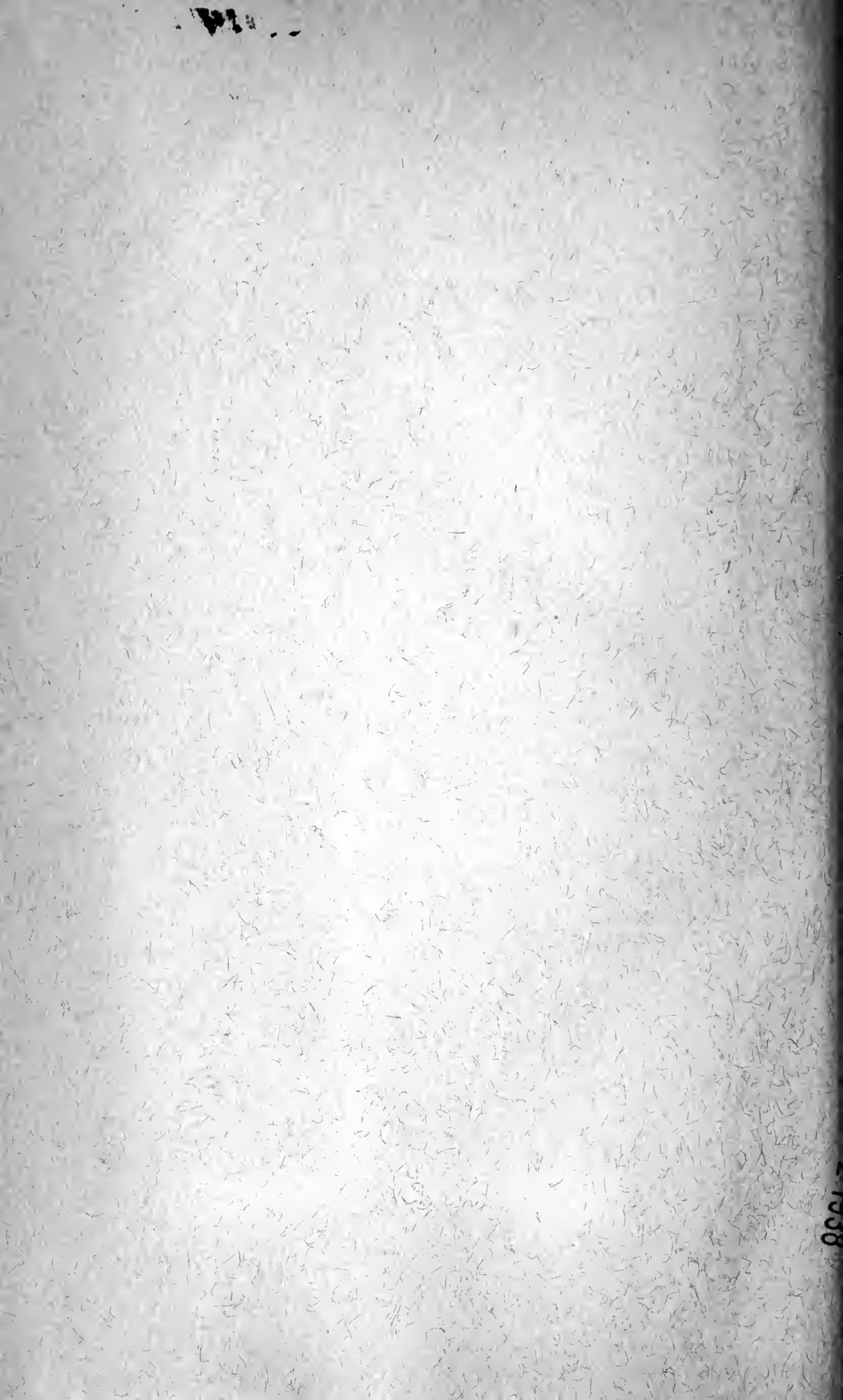
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